VĪRANĀTHA:

Life Story Of Mahavira

FROM MOST AUTHENTIC TEXT ON BIOGRAPHIES

INTRODUCTION
The Story of Pururava the Hunter
THE CITY OF VINITA
MARICHI'S STORY
VISHVANANDI AND TRIPUSHTA
THE LION BIRTH AND SPIRITUAL AWAKENING
SUBSEQUENT BIRTHS
MAHAVIRA'S RENUNCIATION
OMNISCIENCE
SAMAVASARANA & INDRA’S REVELATION
KING SHRENIKA
CHANDANA
CHANDANA'S PAST LIVES
ABHAYAKUMARA
The Sage Dharmaruci
The Story of Jambusvami - The Last Kevali (Verses 33-121)

INTRODUCTION

On Storytelling and the Narrator (Verses 8–13)

I wish to cross the ocean of this great scripture. Though my intellect is small and this Purana is vast, just as one crosses the sea even in a small boat, so too shall I cross to the other shore with whatever limited understanding I possess (Verse 9).

First, a description of the narrative (katha) and the narrator (kathaka) is given, for if both are free of flaw, no defect can enter the Purana (Verse 10).

A narrative is one by hearing which one determines what is worth rejecting and what is worth accepting (the distinction between the harmful and the beneficial). What use are other stories — bitter to the ears — to those who seek the welfare of their souls? (Verse 11).

One who is free of passions such as attachment, and who — through divine speech — bestows benefit upon virtuous souls without any expectation of return, is called a kathaka (true narrator) (Verse 12).

Both of these — the worthy narrative and the worthy narrator — are found only in this Purana spoken by Lord Jina, and not in other corrupt puranas. Therefore, the wise should accept only this Purana (Verse 13).

The Story of Pururava the Hunter

(Verses 14–22)

In the Jambudvipa, at the northern bank of the Sita River in the eastern Videha region, in the land of Pushkalavati, lay the great city of Pundarikinī. In its forest called Madhu lived a chieftain of hunters (Bhils) named Pururava. His wife, who was devoted to him, was named Kalika. This is as it should be — Karma (destiny) generally creates unions of beings who are well-matched (Verses 14–16).

One day, the sage Sāgarasena, having lost his direction in that forest, wandered hither and thither. Seeing him, Pururava mistook him for a deer and was about to shoot him, but his wife Kalika stopped him immediately, saying: 'Do not harm him — these are forest deities wandering here' (Verses 17–18).

Immediately, with a joyful heart, Pururava approached the sage-king, bowed to him, listened to his teachings, and became filled with faith and inner peace (Verse 19).

Just as a thirsty man in the heat of summer finds satisfaction at a cool, water-filled lake, so does one afflicted by the sorrows of worldly existence find true satisfaction in our Jain dharma (Verse 20).

Just as a diligent student goes to a renowned gurukul to receive knowledge, similarly Pururava accepted from the sage-king the vow of abstaining from wine, meat, and honey (Verse 21).

He observed this vow with great reverence for the rest of his life, and when his lifespan ended, he was reborn as a god in Saudharma heaven with a lifespan of one ocean period (Verse 22).

THE CITY OF VINITA

Description of the Glorious City of Vinīta (Ayodhya) and King Bharata (Verses 23–49)

There was a celebrated country (Bharata-kshetra). In it, no one suffered any harm, and therefore there was no need for guards — not for lack of protectors, but because no harm occurred. There were no givers of charity, not out of miserliness, but because no one was in need of asking. Hardness existed only in women's breasts, not in hearts; the words 'give me something' were never spoken out of want; and the word 'go away' was never uttered out of fear (Verses 23–25).

Blemish and waning existed only in the moon, and not in any king. Fasting was only for the ascetics of the forest. Crushing (pīḍana) was only for sesame and sugarcane. Beheading was only for the grown paddy. The words 'bondage' and 'liberation' (bandha and moksha) were heard only in philosophical treatises, not applied to any criminal. Restraint of the senses existed only in the dispassionate — not elsewhere (Verses 26–28).

Torpidity was only in water; no man was foolish. Sharpness was only in ginger and pepper; no man was sharp-tempered. Crookedness existed only in keys and hooks; no deed was crooked (Verse 29).

The cowherds were not fools; women and children were not cowardly; dwarfs were not wicked; outcastes were not immoral (Verse 30).

The land was not without sugarcane and rice; mountains were not without sandalwood; ponds were not without lotuses; forests were not without sweet fruits (Verse 31).

In the heart of this country lay the enchanting city of Vinīta (Ayodhya), pleasant like a virtuous and graceful woman (Verse 32). It appeared as if Indra himself had first built this city, either to display his skill in city-planning or to demonstrate his devotion to

the Tirthankara (Verse 33).

Just as humility adorns a monk's wisdom, a king adorns his army, and a jewel adorns a belt, so this city was adorned by its central fortress (Verse 34). The fortress moat surrounding it was merely ornamental, for it was built by Indra and its lord was a Chakravarti (universal emperor) — what fear could there be? (Verse 35).

Every day in every household, the worship of the Jinas was performed, because for the householders all auspicious activities began with Jina-worship (Verse 36). Childhood there did not pass without study of the scriptures; youth did not pass without enjoyment; old age did not pass without righteousness; and death did not occur without equanimity (samādhi) (Verse 37).

No one's knowledge was without action; no action was without fruit; no fruit went unenjoyed; and no enjoyment was devoid of both material welfare and righteousness (Verse 38). The chief quality (prime nature) of the people — not their ornaments or garments, but their sovereign, ministers, friends, treasury, kingdom, and army — testified to their wisdom (Verse 39).

The noble men there were mostly reborn from the heavens. Hence, owing to friendships formed in heaven, many gods descended from there and sported joyfully with the people (Verse 40). Kings of the Vidyadharas (celestial beings) visiting from outside were bewildered as to who among them were gods and who were humans, for they were all alike in beauty and form (Verse 41).

The sense-satisfying objects there exceeded even those of heaven, which is why even the Tirthankaras — worshipped by the gods — were born there (Verse 43). The houses built there by the gods in their skill appeared as though constructed to surpass the natural celestial vehicles (Verse 44).

Just as Indra is master of the ranks of heaven, so King Bharata was master of that city — born in the lineage of the Ikshvakus and son of Vrishabhadeva (Verse 45). Kings such as Akampana, Vidyadhara kings such as Nami, and gods such as the Māgadhas all bowed their

crowned heads before him, bearing his command like a garland of jasmine flowers, regarding it as their greatest ornament (Verses 46–47).

Through the fruits of his good deeds, through the dispositions arising from the reduction of karmic obstructions, and through the special quality of his capacity for liberation, he was established as supremely exalted (Verse 48).

He was the eldest son of the first Tirthankara, the sixteenth Manu, a Chakravarti among kings, and attained liberation immediately after taking initiation as an ascetic — who could compare to him? (Verse 49).

MARICHI'S STORY

The Story of Marichi — Soul of Pururava (Verses 50–85)

His queen was named Anantamati — like embodied fame, or like Lakshmi who had left her abode in the lotus and taken a glorious dwelling (Verse 50).

From them was born the foremost son Marichi — the soul of Pururava the hunter, born now as their leading child, even as prosperity is born from wisdom and valor (Verse 51).

When his grandfather Vrishabhadeva took initiation, out of devotion to his guru, Marichi also renounced all possessions and took initiation along with kings such as Kaccha (Verse 52). For a long time he endured the hardships of asceticism — hunger, cold and other afflictions — but being a long-worldly-wandering soul (dīrgha-samsārin), he later could not endure them (Verse 53).

He therefore began gathering fruits for food and garments to wear. Seeing this, a forest deity appeared and said: 'This is not the proper conduct for one who has taken Nirgrantha (Jain monastic) initiation. If you must do this, take up some other guise of your choosing.' Hearing this, driven by the strong rise of the karma of false belief (mithyātva), he first took the initiation of a parivrajaka (wandering ascetic of another order). This is as it should be — for those whose long worldly wandering is yet to end, the karma of false belief directs them toward wrong paths (Verses 54–56).

At that time, some knowledge of the parivrajaka scriptures spontaneously appeared in him — just as both the virtuous and the wicked naturally develop insight in their own domain (Verse 57).

Even after hearing the words of the Tirthankara, he did not accept the true dharma. He thought to himself: 'Just as Vrishabhadeva, through renouncing all possessions by himself, attained the power to stir the three worlds, so too shall I establish a different doctrine of my own in this world and thereby attain a great influence — even Indra will seek my audience. I believe I shall surely obtain all this' (Verses 58–60).

Thus, driven by the rise of the karma of pride (māna-karma), he was unable to give up his wrong doctrine, and despite being tainted by many faults, he continued in that guise (Verse 61).

Though he carried three staffs (a mark of his order), he was devoid of the triple self-control (mana-danda, vacana-danda, kaya-danda). Just as numerous punishments are endured in the hellish realms — bodily punishment, total plunder, consumption of filth — similarly he too endured many such punishments (Verse 62).

He was devoid of right knowledge (samyag-jnana), so even with a water-pot (kamandalu), his water-rites were impure. How could there be purification of the soul in such a state? (Verse 63). Though he bathed with cold water at dawn, ate roots and fruits, and renounced possessions, he sought renown only for being possessionless (Verse 64).

Like a magician displaying the sun, moon, and ocean through illusion, he taught the illusions of truth (tattva-ābhāsa) — false principles — as if they were truth. Kapila and others were his chief disciples, and he taught them all these false principles. Thus Marichi, son of King Bharata, wandered the earth for a very long time (Verses 65–66).

At the end of his life he died and became a god in the fifth heaven (Brahma-kalpa), with a lifespan of ten ocean periods. After enjoying those heavenly pleasures, he descended and was born in the city of Saketa as Jatila, a son of a Brahmin named Kapila by his wife Kali — a knower of the Vedas (Verses 67–68).

Following the path of the parivrajakas, he illuminated that doctrine for a long time and then died and became a god once more in Saudharma heaven (Verse 69). After enjoying pleasures there for two ocean periods, he descended into this Bharata-kshetra, in the excellent city of Sthunaghara, born as Pushpamitra, son of the Brahmin Bharadvaja by his wife Pushpadatta (Verses 70–71).

He took up the same parivrajaka guise and taught the twenty-five false principles (prakrti-ādi), inclining the minds of the foolish toward them (Verse 72). Having bound divine-lifespan karma through passionless dispositions, he became a god in Saudharma heaven for one ocean period (Verse 73). After enjoying those

pleasures he descended into the city of Sutika in Bharata-kshetra, born as Agnisaha, son of Agnibhuti by his wife Gautami (Verses 73–74).

There too he spent his time in the parivrajaka initiation and became a god in Sanatkumara heaven (Verse 75). There he enjoyed divine pleasures for seven ocean periods and then descended into the city of Mandira, born as Agnimitra, son of Gautama by his wife Kaushambī (Verses 75–77).

There too he became a master of the false scriptures and took the parivrajaka initiation and became a god in Mahendra heaven. Descending again, he was born in the city of Mandira as the world-renowned Bharadvaja, son of Salankāyana by his wife Mandira (Verses 77–79). In that life he observed the triple-staff initiation with continuous asceticism (Verse 79).

Having completed his lifespan, he became a god in Mahendra heaven for seven ocean periods. Descending from there, as a result of propagating the wrong path, he entered all the lower realms (adho-gati) and suffered immense pain. He wandered through innumerable births among mobile and immobile beings for countless years. He then became a man named Sthāvara, son of Shandilya in the city of Rajagriha in Magadha — a knower of the Vedas and Vedangas, but a vessel of many sins (Verses 80–83).

His knowledge, learning, asceticism, equanimity, meditation, and philosophical inquiry were all devoid of right belief — false, and fruitless like Marichi's (Verse 84). Yet he was attached to the parivrajaka initiation and died, becoming a god in Mahendra heaven for seven ocean periods (Verse 85).

VISHVANANDI AND TRIPUSHTA

Vishvanandi, Tripushta, and the Battle with Ashvagrīva (Verses 86–167)

Descending from there, he was born in the city of Rajagriha in Magadha as the famed and valorous Vishvanandi, son of King Vishvabhuti by his queen Jaini. King Vishvabhuti's younger brother was named Vishakhabhuti, who was very wealthy; his wife Lakshmanā bore a foolish son named Vishakhananda. They all lived happily (Verses 86–88).

One day, King Vishvabhuti — possessor of pure wisdom — seeing the clouds of autumn disappear and becoming dispassionate, gave his kingdom to his younger brother and the crown prince's seat to his son. With three hundred virtuous kings, he went to the sage Shridharanama, took Digambara initiation, cultivated equanimity, and performed intense outer and inner austerities for a long time (Verses 89–91).

One day Prince Vishvanandi was sporting in his beautiful garden called Manohara with all his wives. Vishakhananda, seeing him sport there, went to his father (Vishakhabhuti) with the desire of possessing that garden, saying: 'Either give me the garden named Manohara, or I will leave your country.' This is as it should be — one who, even amidst excellent pleasures, is drawn to forbidden objects, carries the burden of future suffering within him (Verses 92–95).

Hearing his son's words and keeping them in his heart with great affection, Vishakhabhuti said: 'This is a small matter — I will certainly give you that garden.' Thus satisfying his son, he summoned Vishvanandi and told him: 'You take charge of the kingdom now; I will go quell the disturbance caused by the mountain kings and return soon.' Hearing his uncle's words, Vishvanandi said: 'Reverend sir, you remain here undisturbed; I will myself go and bring those kings before you.' Hearing this noble

son's words, Vishakhabhuti pondered: 'In truth, this kingdom belongs to him; his brother gave it to me out of love. To send him away by deception just for a forest is indeed shameful' (Verses 99–100).

Thereafter the valorous Vishvanandi, obeying his uncle's command, took his entire army and went out of the city to defeat the enemies (Verse 101). After he departed, the foolish Vishakhabhuti, transgressing propriety and desiring injustice, gave that garden to Vishakhananda out of affection alone (Verse 102).

Hearing this, Vishvanandi was consumed with the fire of anger, thinking: 'My uncle sent me to the mountain kings and gave my garden to his son.' Thinking thus, he turned back to kill the one who had taken his garden (Verses 103–105).

Vishakhananda fled in fear and climbed a wood-apple tree, but the prince uprooted the very tree to kill him. Vishakhananda fled again and hid under a stone pillar; the prince broke that pillar too with the blow of his palms. Seeing the wrongdoer Vishakhananda still running, moved by friendliness and compassion, Vishvanandi called to him saying: 'Fear not, come here.' Having thus reassured him, he gave him the garden and, himself reflecting on the terrible condition of worldly existence, went to the sage Sambhuta and took initiation. This is as it should be — even an injury inflicted by a base person becomes a benefit for noble souls (Verses 106–110).

At that time Vishakhabhuti too was filled with remorse, thinking: 'I have committed a sin; I must expiate it.' Thus thinking, he too took upon himself the restraint (samyama) (Verse 111).

Meanwhile Vishvanandi, performing severe austerities, wandered through all the lands. His body became extremely emaciated; he eventually reached Mathura city and entered it for alms (Verses 112–114). By divine chance, a freshly calved cow standing in the road became agitated on seeing the sage and knocked him down. Seeing him fall, the angry Vishakhananda (who had meanwhile fallen into debauchery, lost his kingdom, and come to Mathura as a messenger for some king) — seated on the upper floor of a courtesan's house — mocked the sage: 'Where is that valor now that broke the stone pillar?' Having thus ridiculed the sage with evil

thoughts, the sage too was slightly angered and thought: 'You shall surely receive the fruit of this mockery' (Verses 115–117).

In the end, making his final resolve (nidāna), the sage observed the death-fast (sanyāsa), left the body, and became a god in the heaven called Mahashukra. Vishakhabhuti too became a god in the same heaven (Verse 118).

There they enjoyed divine pleasures for sixteen ocean periods, and then descended to Bharata-kshetra. The soul of Vishvabhuti was born as Vijaya, son of the great emperor Prajapati of the city of Podanapura by his queen Jayavati. Thereafter, from the same king's second queen Mrigavati, the soul of Vishvanandi was born as Tripushta — destined to become an Ardha-chakravarti (half-universal-emperor), the foremost among all the Ardha-chakravartis of the three divisions (Verses 119–122).

From birth, his glory spread through the entire world like the sun that destroys all enemies at once (Verse 123). The fortune that had been waiting for an Ardha-chakravarti for incalculable years chose Tripushta on its own (Verse 124).

His fame surpassed even the moonlight — limited and ever-waxing-and-waning — and spread through the entire universe like the lineage of Brahma (Verse 127).

Meanwhile, in the city of Alkapura on the northern range of the Vijayardha mountain, lived Mayuragriva, king of the Vidyadharas. His queen was Nilanjana. In their lineage was born the soul of Vishakhananda — after wandering through the world for a long time in great misery and committing many evil deeds — as the son Ashvagrīva (Verses 128–129).

In the excellent city of Rathanupura on the southern range of the Vijayardha mountain, lived the Vidyadhara king Jvalanjati — adorned with the three vidyas obtained by hereditary practice, like Indra himself. He had subdued all the Vidyadharas of the southern range, whose bowed crowned heads always adorned his feet like a garland (Verses 131–133).

His queen Vayuvega was the daughter of the Vidyadhara king Chandrābha (Verse 134). From Vayuvega was born the intelligent

son Ankakīrti, who surpassed even the sun in valor, and the daughter Svayamprabha, who shone like a great gem (Verse 135). From head to foot, all auspicious marks of womanhood were evident throughout her body, making her a veritable example of feminine perfection (Verse 136).

After receiving a proposal and considering whom to give his daughter to, Jvalanjati summoned his priest Sambhinna-shrotri (an expert in omens), who declared: 'Svayamprabha will first become the chief queen of a Narayana (great hero), and you too will receive the rank of lord of all Vidyadharas from that Narayana' (Verses 138–140).

Delighted at this prophecy, Jvalanjati sent his minister Indra with a letter and gifts to Podanapura. The minister quickly arrived and presented the letter to King Prajapati, who was in his pleasure garden. The king read the letter, which spoke of a marital alliance (Verses 141–151). King Prajapati was pleased and replied: 'Whatever is dear to Jvalanjati is dear to me.' Jvalanjati quickly came with Ankakīrti, brought Svayamprabha, and married her to Tripushta with great ceremony. He also gave Tripushta two accomplished vidyas — Simhavahini (Lion-rider) and Garudavahini (Eagle-rider) (Verses 152–155).

When Ashvagrīva heard all this from his spies, his heart was set ablaze with the fire of rage, and desiring battle, he came with a vast army to the Rathavarta mountain (Verses 156–157). Hearing of Ashvagrīva's advance, the fierce prince Tripushta arrived at the site with all four divisions of his army (Verse 158).

Both armies, filled with fury like the obscured sun, formed battle arrays of cavalry, elephants, and infantry according to scriptural rules, and fought with great force (Verses 159–160).

Just as a lion drives away an elephant, as a thunderbolt shatters a great mountain, and as the sun destroys darkness, Tripushta vanquished Ashvagrīva (Verse 161). When the astonished Ashvagrīva was defeated even in illusory combat (māyāyuddha), he hurled his razor-sharp disc (chakra) at Tripushta (Verse 162). The disc, after making a circumambulation of Tripushta, came to rest on his right arm. Tripushta, in anger, hurled that very disc at

Ashvagrīva; it immediately severed Ashvagrīva's neck in two. By virtue of his sovereignty over the three divisions, Tripushta received the title of Ardha-chakravarti (Verses 163–164).

Going with his victorious army and his brother Vijaya to the Vijayardha mountain, Tripushta conferred on Jvalanjati of Rathanupura the sovereignty over both ranges (Verses 165–166).

Tripushta enjoyed royal prosperity for a long time but was not satiated by pleasures; hence, laden with great undertakings and acquisitions, he died and went to the seventh hell (Verse 167).

THE LION BIRTH AND SPIRITUAL AWAKENING

Tripushta as a Lion and His Spiritual Awakening (Verses 168–219)

Having endured mutual suffering there for a very long time and the immense pains caused by the hell-earth, he emerged and became a lion on the Simhagiri mountain on the bank of the Ganga in the Bharata-kshetra of Jambudvipa — adorned with a magnificent mane. From there he died and entered the first hell, where he suffered for one ocean period. He then emerged and became a resplendent lion on the Himavan mountain east of Simhakuta (Verses 168–171).

His fangs were sharp, his mouth terrible, and he was extremely fearsome. One day, while eating a deer he had slain, the greatly compassionate Charanamunis Ajitanjaya and Amitaguna were passing through the sky (Verses 172–173).

Recalling the Tirthankara's words with compassion, they descended from the sky, approached the lion, and sat upon a rock. They began to preach dharma loudly, saying: 'O auspicious lion! In your previous birth as Tripushta, you experienced all the precious objects of the five senses. For a long time you enjoyed pleasures freely as you wished on soft beds with your beloved wives. You savored all kinds of divine tastes satisfying the taste faculty, rivaling even ambrosia. You gratified both nostrils with fragrant incense, sweet perfumes, and garlands. You saw countless forms of dance — circular, retrograde, revolving, jumping, and swimming — performed by beautiful women. You filled both ears with songs born of seven notes — pure, classical and other types — manifested from both animate and inanimate sources (Verses 174–180).

T he egoistic pleasure of thinking 'all that exists in the three

divisions is mine' was also experienced mentally for a long time (Verse 181). Yet even after experiencing all this worldly pleasure, you were not satiated. Lacking right belief and the five vows, you entered the deepest darkness (Verse 182).

There, in that terrifying Vaitarani River filled with boiling water, the sinful beings thrust you in, and you were forcibly bathed (Verse 183). To escape that suffering, you ran to the mountain blazing with flames and rocks being tossed about, but your entire body was shredded by hammers there too (Verse 184). The blade-like leaves of Kadamba trees and the hot sand afflicted all your limbs; the hell-beings hurled you into a burning funeral pyre so your body was reduced to ash (Verse 185). You were crushed by blows of fierce, heated iron hammers, and you were repeatedly driven through forests filled with sword-sharp leaves (Verse 186). You were tormented by various birds, wild animals, and hell-dogs; blows and beatings from all sides caused immense pain (Verse 187). The pitiless hell-beings bound you in numerous ways and cut off your ears, lips, nose, and other body parts to torment you repeatedly (Verse 188). They impaled you on stakes like sins themselves, and helplessly you endured many kinds of hellish pain for a long time (Verse 189). Your wailing, crying, and weeping filled the directions in vain, and begging for shelter in wretchedness, you suffered greatly (Verse 190).

Having completed that lifespan, you came out and became a lion. There too you suffered many pains of hunger, thirst, wind, heat, and rain, killed many creatures to eat their flesh, and in that cruel existence accumulating many sins, you died and went to the first hell (Verses 191–192). Coming out from there, you again became a lion here — and here too you are acting cruelly, accumulating immense sins, and gathering material for future suffering again' (Verse 193). O sinner! Your ignorance is deeply rooted; it is because of that ignorance that you do not know the truth.'

Hearing the words of the sage-king, the lion experienced jātiśmaraṇa (recollection of past lives) at that very moment. Fear of the terrible suffering of samsara made his entire body tremble, and tears fell from his eyes (Verses 194–195). From both eyes of the lion, a stream of tears flowed for a long time — it was as if the false

belief were flowing out to make room in the heart for right belief (Verse 196).

When approaching-liberation beings (āsanna-bhavya) recollect their past births and experience remorse, the grief that arises in them is unlike any other grief in the world (Verse 197).

The sage-king then observed that with the inner calm, the lion was gazing only in their direction, and understanding that the lion could now receive its welfare, spoke further. He said that previously you were Pururava the hunter; through the service of dharma you became a god in Saudharma heaven; descending from there you became the very misguided Marichi in Bharata-kshetra (Verse 199). In that birth you had blamed the right path and propagated the wrong path. Disrespecting the words of Tirthankara Vrishabhadeva, you wandered through samsara. Through the accumulation of sins you accumulated the sufferings of birth, death, old age, and more; you endured the pain of separation from the beloved and union with the undesired for a long time (Verses 200–201). After that too, through the rise of great sins you suffered many great pains and wandered through innumerable mobile and immobile existences for countless years (Verse 202). Due to some cause, you became Vishvanandi and took initiation — but with a final resolve — and became Tripushta (Verse 203). Now, from this birth, in the tenth birth you will be the last Tirthankara. I heard all this from Tirthankara Shridharanama (Verse 204). Until now you have been lying in the terrible forest of samsara; O wise one, now abandon this wrong path and apply yourself to the welfare of your soul (Verse 205). If you desire the welfare of your soul and wish to be established above the world, place your faith in the Apta (omniscient), the Agama (scripture), and the substances (tattvas).

The lion received the sage's words in his heart, bowed with the weight of devotion to both sage-kings, circumambulated, offered obeisance, and through the meeting of the requisite conditions (kāla-labdhi), quickly attained right belief (tattva-śraddhāna), and with loving dedication applied his mind to observing the vows of a lay disciple (Verses 206–208).

Through the sage's words, compassion entered the lion's mind, expelling all cruelty — for who can remove the opponent without

the force of the right time? (Verse 209). Through the subsidence-destruction of the deluding karma, his fierce nature was immediately pacified, and he quickly adopted a peaceful disposition, like an excellent actor (Verse 210).

His vow was unusual — abstaining from all food, for apart from meat there was nothing else for him to eat. What greater courage is there than this? (Verse 211). The lion observed his vow unbroken even at the cost of his own life — thus his ancient valor bore fruit and became the destroyer of karmas (Verse 212).

Even inmates of the seventh hell naturally attain the initial right belief (upasama-samyaktva) — hence there is nothing surprising in the lion's attainment of right belief (Verse 213). This resolute, heroic lion, desiring the supreme state (liberation), abandoned all misdeeds and for a long time proceeded facing all right conduct and virtues (Verse 214).

Scriptural injunction says that liberation cannot be attained through partial restraint (samayā sanyama) — hence the lion was constrained. Otherwise, it is said, he would certainly have attained liberation (Verse 215). Just as gold heated in fire becomes cool when placed in cold water, the lion's valor — heightened by cruelty — was now completely extinguished (Verse 216). The word *mrigāri* (enemy of deer) lost its meaning for that compassionate lion — for those who take shelter naturally come to resemble their master (Verse 217). The lion was not like a painted picture only in body — in heart too he was so peaceful that no creature feared him. This is indeed the glory of compassion (Verse 218).

Thus the lion observed the vow-endowed death-fast (sannyāsa) with equanimity, gave up his breath, and became the god Simhaketu in Saudharma heaven (Verse 219).

SUBSEQUENT BIRTHS

Subsequent Births Leading to Mahavira (Verses 220–278)

Having enjoyed divine pleasures for two ocean periods there, he descended to the Purva-Mandara mountain in the Purva-Videha region of Dhatakikhanda, in the northern range of the Vijayardha mountain of Mangalavati land, in the excellent city of Kanakaprabha — born as Kanakaujvala, son of King Kanakapuja, lord of the Vidyadharas, by his queen Kanakamalā (Verses 220–222).

One day he went to the Meru mountain to sport with his wife Kanakavatī. There he encountered the sage Priyamitra, an avadhi-jnāni (clairvoyant). The wise Vidyadhara devotedly circumambulated and saluted the sage and asked: 'O Lord, tell me the nature of dharma' (Verses 223–224).

The sage said: 'Dharma is full of compassion. Take refuge in dharma. Through dharma one is led to liberation. Dharma destroys karma. May I attain right understanding for the sake of dharma. Never keep the soul apart from dharma. Be always a servant of dharma. Be firm in dharma. O dharma! Protect me always' — thus should one always contemplate the nature of dharma (Verses 225–226).

Contemplate thus: this dharma in all its aspects — agent, karma, instrument and so on — becomes infinite in its forms; having attained it, you will be liberated in a short time (Verse 227).

Receiving the sage's words in his heart and drinking the elixir of dharma, he was greatly satisfied like a thirsty man who has found water (Verse 228). He took initiation, renouncing all possessions and attachments, performed austerities for a long time, observed the death-fast at the end, and became a god in the seventh heaven (Verse 229). He enjoyed pleasures there for thirteen ocean periods, passed his time joyfully with equanimity, and left his body (Verse 230). Descending from there, he was born in the Kaushaladesh city

of Saketa as Harisena, son of King Vajrasena by his queen Shīlavatī. Through his natural qualities he gladdened everyone, and he brought all royal prosperity under his control like a devoted daughter-in-law (Verses 230–232).

Ultimately he abandoned that royal prosperity — like a garland whose essence is spent — and went to the sage Shrutasāgara, took right vows and right knowledge (Verse 233). Increasing all his vows and austerities, he left his body in equanimity and became a god in the Mahashukra palace-heaven, enjoying pleasures for sixteen ocean periods (Verse 234).

Like the radiant sun setting, his lifespan ended and he was born in the Pushkalavati-region city of Pundarikinī of the Eastern Videha's Purva-Meru region as Priyamitra, son of King Sushītra by his queen Sudratā. Right conduct was his ornament, and all kings bowed before his very name — thus he attained the status of Chakravarti (universal emperor), enjoying all pleasures and luxuries (Verses 234–237).

At the end, recognizing all possessions as transitory, hearing the profound words of Tirthankara Kshemankara, he assigned the kingdom to his son Sarvamitra and with one thousand noble kings took ascetic initiation. In Priyamitra the five carefulness practices and three controls — the eight mothers — were established alongside the five great vows beginning with non-violence (Verses 237–240). Finally in equanimity he became a god named Suryaprabha in the Sahasrara heaven, where he experienced immense spiritual riches and diverse pleasures for eighteen ocean periods (Verse 241).

Descending thence like lightning from a cloud, he was born in Chatrapura as Nanda, noble son of King Nandivarddhana by his queen Viravatī. Enjoying his kingdom, he went to the sage Praushtila, heard the nature of dharma, and resolved the meaning of objects and scriptures (Verses 241–244). He practiced asceticism through the eleven angas, contemplated the sixteen causes of liberation (shodasha-kārana-bhāvanā), and bound the karma that would make him a Tirthankara (Verse 245). At the end of his life, observing all forms of devotion duly, he left his body and became the supreme Indra in the Pushpottara palace of the sixteenth heaven

(Verse 246).

There his lifespan was twenty-two ocean periods; his body was three cubits tall; his aura was pure white both in substance and in feeling; he took a breath only after twenty-two fortnights (eleven months); and he consumed mental ambrosia only after twenty-two thousand years. His thought-movement was always mental; he was always satisfied by supreme pleasures (Verses 247–248). His clairvoyant knowledge extended to the sixth hell, and only up to the sixth hell his strength, luster, and miraculous powers extended (Verse 249). Along with the attendant gods and goddesses, that Indra bathed in an ocean of happiness by the special rise of his virtuous karma (Verse 250).

When six months of his lifespan remained and he was about to descend, in the city of Kundalpura in the Videha region of Bharata-kshetra, in the house of King Siddhartha, there began a daily rain of three and a half crore gemstones (Verses 251–252).

On the sixth day of the bright fortnight of Ashadha, under the Uttarashada asterism, the dear queen Priyakarinī was lying peacefully in her inner chamber, in the Nandyavarta palace lit by gem lamps, on a bed of gems covered with white linen. When three watches of the night (called Raudra, Raksha, and Gandharva) had passed and the beautiful fourth watch called Manohara arrived, she saw in a half-light sleep sixteen auspicious dreams of special significance (Verses 253–256). After the sixteen dreams she saw an elephant entering her mouth. In the morning, awakened by the sound of drums and the bards reciting benedictions, she bathed, wore pure garments and ornaments, approached King Siddhartha, bowed to him, and seated on half his throne, narrated all the dreams in sequence. King Siddhartha interpreted each dream's future significance (Verses 257–259).

Hearing the interpretation of the dreams, she was as happy as if she had already received the fruit. All the Indras and other gods came with their retinues and celebrated the auspicious birth ceremony. Various gods and goddesses were assigned to appropriate posts, and all departed to their respective places (Verse 260).

On the thirteenth day of the bright fortnight of Chaitra, under the

auspicious Uttaraphalguni asterism — like the sun rising in the east, like the moon rising at night, like the Ganga flowing out from the Padma lake, or like treasure emerging from the earth — the soul of that Achyuta-god was born as a son of Priyakarinī. That son was the ornament of his lineage, the abode of the riches of an Arihanta, the treasury of gems in the form of virtues, the refuge of all celebrated fortunes, the sun for the lotus-like hearts of brothers and kinsmen, the leader of the three worlds, the giver of liberation-happiness, the protector of all living beings, golden-lustred, the destroyer of samsara, the foremost in establishing the ford of dharma, the spotless ocean of tranquility, and the illuminator of the visible and invisible world like the sun (Verses 260–267).

By giving birth to the Lord, Priyakarinī aroused deep love in the hearts of gods, humans, and animals alike — hence her name Priyakarinī ('she who causes delight') was truly apt (Verse 268).

At that time the faces of all suddenly took on a radiant beauty; flowers rained down from heaven like teardrops of joy (Verse 269). Drums resounded, groups of women danced, choirs of singers sang, and bands of bards recited auspicious verses (Verse 270).

Gods descended from their heavens. The Saudharma Indra placed a magical child near the mother, took the real child in his lap, and mounted the resplendent child — brilliant as the rising sun — on the shoulder of the Airavata elephant. The child's radiance illuminated all directions; surrounded by gods, the Indra went to Mount Meru and placed the Lord on a lion throne in the Panduka garden on the Panduka rock. With brilliant golden vessels, he brought water from the Milk Ocean and performed the sacred abhisheka (Verse 273).

The Lord's body was composed of pure matter — how could impure, corrupt water purify it? (Verse 274). Rather, it is the Indra himself who came as a servant, motivated by the rise of the Tirthankara-namakarma already bound, or because 'this is our tradition.' Thus he completed the ceremony (Verse 275).

What more need be said? With great devotion, he adorned the Lord with brilliant ornaments and proclaimed his two names: Vīra and Vardhamāna (Verse 276). Thereafter all the gods brought him back

home and placed him in his mother's lap and performed the joyful ceremony (Verse 277). The Indra and other gods adorned the parents too with ornaments and made them glad; then all the gods, bowing to Lord Vardhamana, departed to their respective places (Verse 278).

Two hundred and fifty years after the Tirthankara Parshvanatha, Lord Mahavira appeared; this period is included in the reckoning (Verse 279). His lifespan was nearly seventy-two years; his body was seven cubits (aratni) tall; he was adorned with all the marks (Verse 280). The ten qualities such as not sweating, and so on, were present in him from birth; he was free of eight kinds of pride; he was adorned with all types of conduct (Verse 280).

MAHAVIRA'S RENUNCIATION

Lord Mahavira's Youth, Renunciation, and Omniscience (Verses 281–354)

Once, two Charana-munis named Sanjaya and Vijaya had a doubt about some matter; coming to the Lord right after his birth and merely by seeing the Lord their doubt was resolved. Hence in great devotion they gave him the prophetic name Sanmati (Verse 281–283).

Not to speak of meaningful words that describe virtues — even words that have no meaning in others acquire meaning when applied to Mahavira (Verse 284). His renunciation had only this 'fault': words that describe faults such as attachment — which have multiple meanings elsewhere — fled from the proximity of Lord Viranatha, becoming meaningless (Verse 285). His love was neither in prosperity nor in fame, but only in virtues — just as those who bear pure soul-auras naturally love virtues (Verse 286).

By Indra's command, Kubera daily brought all the best things of heaven for the Lord's use according to his age, lifespan, and desire, and always employed or spent them in his service (Verse 287). One day in Indra's assembly there was discussion among the gods: 'The bravest being now is Lord Vardhamana.' Hearing this, a god named Sangamadeva came to test him (Verses 287–289).

At that time the radiant Lord Viranatha was playing the game of climbing and descending trees along with many princes of the same age, in a beautiful garden. The visiting god, wishing to frighten him, took the form of a great serpent and coiled around the tree from root to trunk. Seeing this, all the children in panic jumped from the tree and fled. This is as it should be, for when great fear arises, none but great souls can stand firm (Verses 290–293).

At that time Lord Viranatha sat on the serpent's head — which had

a hundred tongues flickering — and played as on his mother's bed (Verse 294). The god Sangama was overwhelmed with a great ocean of joy at encountering the Lord; he praised him and gave him the name Mahāvīra (Great Hero) (Verse 295).

Thus thirty years of the Lord's childhood passed. On the very next day, through a special subsidence-destruction of his knowledge karma, self-knowledge arose in him and he recalled his past births. At that moment the Lokantika gods came and praised him as was proper, and Indra and all the other gods came and celebrated his initiation ceremony. The Lord gladdened all his brothers and relatives with his sweet speech and took leave of them (Verses 296–298).

The Lord, firm in his vows, mounted the palanquin called Chandraprabha. First humans carried it, then Vidyadharas, and finally the gods carried it. At that time ceremonial whisks were being waved. He came to the forest called Shanda, descended from the palanquin, and on a great jeweled rock — covering the surroundings with his radiance — facing north, he took the resolve of three days (tela) and sat in meditation. Thus on the tenth day of the dark fortnight of Margashirsha, when the moon was between the Hasta and Uttara asterisms, in the evening, the most excellent Lord Viranatha took initiation (Verses 299–304).

The ornaments and garments the Lord had removed were considered supremely sacred by Indra, who reverently gathered them — such is the Lord's greatness (Verse 305).

At that time the fragrant unguent on the Lord's body seemed to say: 'How can I depart from here?' — and as if understanding this, remained and enhanced the Lord's radiance (Verse 306).

The Lord, in his youth, uprooted from their very roots the hair on his head — like ignorance-produced afflictions that the unenlightened should abandon (Verse 307). Indra gathered all those hairs with his hands, placed them in a brilliant jeweled box with due honor, wrapped them in various garments, and finally himself along with all the gods immersed them in the Milk Ocean (Verses 308–309).

The goddess of asceticism (tapas-lakshmi) — like an expert

messenger of the fortune of liberation — came of her own accord and was chosen by the supremely pure-minded Lord Viranatha (Verse 310). By renouncing internal possessions, his state of Nirgrantha (unattached ascetic) shone beautifully — just as the shedding of a snake's skin is admirable, so too is the renunciation of external possessions alone not truly impressive without the inner renunciation (Verse 311).

At that very moment, the fourth type of knowledge — manaḥparyaya (mind-reading knowledge) — also came and presented itself as an offering to the Lord, as if it were a reward for his right conduct (Verse 312). The Lord, reaching the Apramatta level of spiritual development, won even the thread of sovereignty of liberation — for how can it be attained by the negligent? (Verse 313).

The first type of right conduct for the Lord was Sāmāyika (general equanimity), for the second type — Chedopasthāpana — belongs only to the negligent (Verse 314). He remembered: 'In the lion-birth I had observed vows in the forest according to the sage's instructions' — and thus he maintained the very same lion-like conduct (Verse 315). Just as in the lion-birth his claws and fangs were not sharp, he had no cruelty, his mane was reddish, and being brave he lived alone in the forest — similarly, imitating the lion, the Lord lived alone (Verse 316).

The gods all bowed to the Lord, praised his courage with satisfaction, and went to their respective places (Verse 317).

On the day of his first breaking of fast, the Lord went out for alms and arrived in the city of Kulagrama, like a celestial city. The Kula-king there, of reddish Priyangukusuma-like complexion, devotedly greeted him, circumambulated three times, bowed at his feet, and treated him like a treasure that had entered his home. He placed the Lord in an honored seat, worshipped him with offerings, decorated the ground near his feet with fragrant substances, and with great purity offered him the supreme gift of food — pure in the best possible way — that would accomplish what was desired (Verses 318–321). 'This is an incidental fruit; the future fruit will be immense' — as if to say this, five wonderful things (pañchāścharya) rained down on his house (Verse 322).

OMNISCIENCE

Attainment of Omniscience and the First Sermon (Verses 348–384)

The Lord performed austerities for twelve years and some months. Then one day, while wandering, the great Lord Vardhamana took the posture of pratimaYoga in the Atimukta grove (Verse 331). The god Mahādeva (Rudra) conceived the idea of testing his patience. That god — a unique expert in accumulating sins — created darkness with his vidya. Then many Vetālas (spirits) came with sharp skins, mouths agape, performing terrifying dances in various ways, making harsh sounds, laughing loudly, and staring with fearsome eyes to frighten him. Serpents, elephants, lions, fire, and wind joined with tribal armies — thus Mahādeva created many terrifying obstacles through his vidya. But he could not dislodge the Lord's mind from samādhi. Then he called the Lord by the name Mahāti-Mahāvīra (great-great-hero), praised him with Pārvati in many ways, danced, and — abandoning his pride — went to his own place. This is as it should be — even great sinners are satisfied when they clearly behold such courage (Verses 332–337).

On the tenth day of the bright fortnight of Vaishakha, in the evening, when the moon was between the Hasta and Uttara asterisms, seated on a great jeweled rock under a Shala tree in the beautiful forest by the river Rijukula, the Lord with supremely pure thoughts ascended the kshapaka-shreni (ladder of destruction), entered shukla-dhyana (pure meditation), completely destroyed the four destructive karmas, attained the four infinite attributes (ananta-chatushṭaya), and was adorned by thirty-four supernatural excellences (atiśaya), becoming the abode of supreme glory (Verses 352–354).

At that time Saudharma Indra came with all four orders of gods and with due rites completed all the ceremonies of knowledge-welfare (jñāna-kalyāṇa) (Verse 354).

Through the attainment of objects, worship of the body, and inherent atiśayas such as right belief of the kshayika type, the Lord had become supremely worthy of worship; and Vardhamana-svāmī had attained the supreme Paramātman state (Verse 355).

SAMAVASARANA & INDRA'S REVELATION

Indra Brings Indrabhuti Gautama to the Lord (Verses 355–374)

Indra reflected on what should be the cause for the Lord's divine sound (divya-dhvani) to manifest. Knowing the answer through his clairvoyant knowledge, he quickly came to the village of Gautama. There lived the foremost Brahmin Indrabhuti of the Gautama-gotra, who was greatly proud and brilliant — a soul descended from the Aditya heaven — and a master of all the Vedas and Vedangas. Indra led him by some means to the Lord and prompted him to ask his question (Verses 356–359).

Indrabhuti asked about the nature of the soul. The Lord replied that the soul is a distinct substance, like the body it obtains. Its nature is described through various aspects. It has never been created and will never be destroyed as a substance; yet it undergoes constant change in its modes. Consciousness is its mark. It is the agent, enjoyer, and knower of its domain (Verses 360-362)."},

Divided into the worldly (samsāri) and the liberated (mukta), its nature is described thus. In this world the soul has wandered since beginningless time; the liberated soul has a beginning — it is liberated when it destroys karmas. That which is not liberated remains in samsara. Some souls (abhavya — incapable of liberation) remain in samsara forever. Among the infinite souls that have been liberated, infinitely many more exist. When souls are liberated from the karmic bondage, there is reduction (hāni) but no total depletion; just as the powers of objects are infinite and hence never depleted, similarly souls are infinite and hence never depleted (Verses 363–365).

Having heard the Lord's clear exposition of the nature of the soul — accepted through reason — and with the meeting of the cause (kāla-labdhi and other conditions), Indrabhuti attained right belief and became the Lord's disciple. Then Saudharma Indra worshipped him, and together with five hundred Brahmins, Indrabhuti bowed to Lord Vardhamana and took initiation. Through a special purification of his dispositions, he obtained seven spiritual powers (riddhi) at that very moment (Verse 366).

Then, through the teaching of Lord Vardhamana, on the first day of the dark fortnight of Shravana in the early morning, all the meanings and words of all the Angas became clear to him at once in their meaning-form; and on the same day in the evening, the meanings and words of all the Purvas were known in sequence. Thus the knowledge of all the Angas and Purvas arose in him, and with it the fourth knowledge — manah-paryaya (mind-reading). He then composed the Angas in the first part of the night and the Purvas in the later part. Thus composing the Angas and Purvas, he became known as the author (granthakartā). Filled with scriptural knowledge, he became the first ganadhara of Lord Vardhamana (Verses 366–372).

After him, Vayubhuti, Agnibhuti, Sudharma, Maurya, Maundrachchha, Putra, Maitreya, Akampana, Andravela, and Prabhasa became ganadharas of the Lord. Thus including me (Indrabhuti), there were eleven ganadharas of Lord Vardhamana, worshipped by Indras (Verses 373–374).

Apart from these, three hundred eleven persons knew all eleven Angas and fourteen Purvas; nine thousand nine hundred were observing real restraint (sanyana); thirteen hundred had clairvoyant knowledge; seven hundred were Arihanta-Parameshthis with omniscience; nine hundred possessed miraculous powers (Verse 375–376). Five hundred were worshipful mind-readers, four hundred were supremely non-craving (anuttaravādi), and the total number of all the great ascetics was fourteen thousand (Verses 377–378).

Thus thirty-six thousand Arjikās (Jain nuns) such as Chandana were

present; one hundred thousand male lay-disciples (shravakas) were there; three hundred thousand female lay-disciples (shravikas); innumerable gods and goddesses; and a number of animals. The Lord — seated on his lion throne, surrounded by these twelve assemblies — expounded through the Ardha-Magadhi language the six substances, seven categories, the cause and effect of samsara and moksha, and all else in great detail. The Lord explained all these subjects with their evidence, perspectives, and analytical categories. Hearing this, many naturally intelligent and scripture-learned assemblies took initiation, and some — through the special nature of their capacity for liberation — at that time attained right belief alone. Thus Lord Vardhamana taught dharma everywhere (Verses 378–384).

KING SHRENIKA

King Shrenika Attains Right Belief (Verses 385–453)

One day, wandering in his journey, the Lord arrived at the city of Rajagriha and was seated on the Vipulachala mountain. 'O king of Magadha! Hearing his teaching, you too came quickly.' Hearing all these narratives, King Shrenika was greatly satisfied; he bowed repeatedly, and in him arose both worldly renunciation (samvega) and dispassion (nirvedha) (Verses 385–386).

He then asked the Ganadhara about his own previous births. The Ganadhara replied: 'You had earlier asked about the Purana of the sixty-three illustrious persons, which I have narrated clearly from beginning to end, and which you have heard well. O most excellent virtuous one, Shrenika, now I shall narrate your past three births; listen attentively (Verse 386–387).

In this very Jambudvipa's Bharata-kshetra, in a forest, there was a hunter named Khadiraśāra. One day he bowed joyfully to the sage Samādhigupta. The sage blessed him: 'May you attain dharma-gain.' The hunter asked: 'What is dharma and what benefit does it give to beings?' The sage replied: 'Consumption of honey, meat, and alcohol is the cause of sin, hence their renunciation is dharma, and attaining dharma is called dharma-gain.' The hunter said: 'I cannot be the lord of such a dharma.' The sage considered the hunter's circumstances and asked: 'O noble one, have you ever eaten crow's meat?' The wise hunter reflected and said: 'I have never eaten crow's meat.' The sage said: 'Then surely renounce that too.' Hearing this, the hunter was satisfied and said: 'Give me this vow' (Verses 388–396).

The hunter took the vow, bowed to the sage, and went home. Once he fell seriously ill; the physicians said his disease could be cured by eating crow's meat. Hearing this, the hunter thought: 'Let my life go — what do I need these fleeting breaths for? I shall not break the vow I took from the sage out of desire for dharma. Breaking one's made vow — where can the heroism of a man remain? I do not wish to live today by eating this sinful meat.' Thus determined, he

refused to eat crow's meat (Verses 397–400).

News came that his brother-in-law Shūravīra was coming from Sārasanagara. On his way through the forest, a woman was weeping under a banyan tree. Shūravīra asked why she wept; she said: 'I am a forest-yakshī and live here. Your brother-in-law Khadiraśāra is afflicted with disease; through renouncing crow's meat he would have been my husband. But you are going now to make him eat the very meat he renounced, thus throwing him into terrible hell and making him a vessel of suffering — that is why I weep. O noble one, now give up your insistence' (Verses 401–405).

Hearing the goddess's words, Shūravīra arrived at the forest, saw Khadiraśāra sick, and said: 'Take this medicine prescribed by the physician for my pleasure.' The sick man replied: 'You are a brother dear as my life; out of love you wish me to live. But living by breaking one's vow cannot benefit the soul; breaking one's vow is also the cause of bad destiny.' Thus firmly resolved, he remained steadfast in his vow. Seeing his firmness, Shūravīra also narrated the yakshī's account (Verses 406–409).

Contemplating this account, Khadiraśāra took all five complete lay-disciple vows. At the end of his life, he died and was born in Saudharma heaven. Shūravīra, in deep grief at his loss, performed his last rites and returned home (Verses 410–411).

Going to the banyan tree, Shūravīra asked the yakshī: 'Did our brother-in-law become your husband?' She replied: 'Through his complete observance of all vows, his soul turned away from the demi-god (vyantara) realm and became a god in Saudharma heaven — how could he become my husband? He is now the enjoyer of supreme divine pleasures.' Hearing the yakshī's truthful words, Shūravīra pondered: 'See how great is the power of the vow — it gives happiness as one desires.' Thinking thus, he went to the sage Samādhigupta and took the lay-disciple vows (Verses 411–416). The yakshī, recognizing him as an approaching-liberation being (āsanna-bhavya) and out of her partiality for him, employed this means to have him take the Jain dharma — such is what care for others' welfare means (Verse 416).

The soul of Khadiraśāra enjoyed divine pleasures in heaven for two

ocean periods and then descended to be born as you (Shrenika) — son of King Kunīka by his queen Shrimati. Your father once asked the diviners which of his sons would be ruler of the kingdom. All the diviners after careful examination declared it would be you. Your father had natural extra affection for you, and recognizing you as the heir to the kingdom and wishing to protect you from rival claimants, the wise king — making a show of anger — sent you out of the city. You went to Nandigrama, but no one there rose to receive you or attended to your bath, food, bed, and other needs, out of fear of the king's declared order (Verses 417–422).

You traveled with a Brahmin companion, amiably narrating tales that countered the three foolish beliefs in divine origin, caste, and sectarian cults. You reached the Brahmin's place; charmed by your eloquence, youth, and other qualities, the Brahmin gave you his mature daughter in marriage (Verses 423–425).

Later, King Kunīka for some reason gave up the kingdom himself and sent for you from that Brahmin's village, giving you the entire kingdom. You administered the kingdom. Remembering how the people of Nandigrama had previously treated you, you became angry inside and issued an order imposing heavy, unbearable taxes on them (Verses 426–428). From the Brahmin's daughter you had a son named Abhayakumara. On one occasion while coming to see you, he and his mother passed through Nandigrama, where the people were already suffering on your account; he pacified your anger by various means (Verses 429–430).

That Abhayakumara is clever in many ways and learned. Called by Lord Mahavira, today you yourself have come with that wise son to this assembly. Hearing all this narrative and the words spoken by the Ganadhara, Shrenika then asked again: 'Hearing your words and taking them to heart, a great faith in Jainism has arisen in me — yet why can I not accept the vows?' (Verses 431–433).

The Ganadhara replied: 'In this very birth you previously, driven by the desire for pleasures, deep rise of false belief, wicked conduct, and great undertakings, accumulated many great sins and bound the narakāyu (hell-lifespan) karma. The rule is that one who has bound a lifespan other than deva-āyu (god-lifespan) cannot accept vows; however, one can accept right belief. Hence you cannot take

vows' (Verses 434–436).

Thus by hearing and contemplating the Puranas, Shrenika's dispositions became pure, and through the operation of the three operations and the pacification of the seven karma-natures — three types of darshana-mohanīya and four types of anantānubandhi — he attained the first upashama-samyag-darshana (right belief through pacification) (Verse 437).

After an antarmuhūrta, through the rise of the samyaktva-prakrti-mithyātva, he remained in the oscillating (sanchala) kshāyopashamika right belief; and with the ultimate destruction of the seven natures mentioned, he attained the kshāyika-samyag-darshana (right belief of the destruction type). Right belief is described in ten ways: Ājñā (by command), Mārga (by path), Upadeshotttha (from teaching), Sūtrasamudbhava (from scripture), Bījasamudbhava (from seed-words), Samkshepaja (brief), Vistāraja (extensive), Arthaja (by meaning), Avagādha (deep), and Paramāvagādha (supremely deep) (Verses 438–440).

The text then explains each of the ten types of right belief in detail. It further states that Shrenika will bind the Tirthankara-namakarma through the sixteen causes of auspiciousness and will, in a future ascending cycle (*utsarpiṇī*) of time in Bharata-kshetra, become the first Tirthankara named Mahāpadma. Therefore he need not fear samsara (Verses 450–453).

CHANDANA

The Story of Chandana — Chief Nun (Verses 1–68, Second Section)

The next day on Mount Vipulachala, Ganadhara Sudharma narrated the story of Chandana (chief Arjika) to King Shrenika at his request.

In the city of Vaishali in the Sindhu region was the celebrated King Chetaka — virtuous and a follower of the Arihantas — whose senior queen was Bhadrā. Their ten sons were Dhanadatta, Bhadradatta, Upendra, Sudatta, Simhabhatra, Sukumbhoja, Akampana, Supatanga, Prabhanjana, and Prabhasa — pure like the ten dharmas. From the same Bhadrā were born seven daughters named Priyakarinī, Mrigāvatī, Suprabhā, Prabhāvatī, Chelinī, Jyeshthā, and the venerable Chandanā (Verses 3–8).

Priyakarinī became the senior queen of King Siddhartha of the Natha dynasty in Kundanagara, Videha region. Mrigāvatī became the senior queen of Shatanika, king of Kaushambi of Vatsa. Suprabhā became the queen of King Dasharatha of Hira-kachcha in Dasharna. Prabhāvatī became queen of King Udayana of Roika in Kachcha — she observed her virtue-vow (shīla-vrata) perfectly, hence her name Shīlavatī (Verses 9–12).

Chandanā herself took right belief from the nun Yashasvatī and accepted the lay-disciple vows (Verse 35). One day she was sporting in the Ashoka forest with her attendants when the Vidyadhara king Manovega of Suvarnabha city on the southern Vijayardha range, sporting freely with his queen Manovegā, came there. Seeing Chandanā, he was struck by the arrows of love and quickly returned home, created an illusory form of himself through the Rupini-vidya, seated it on the throne, went to the Ashoka forest, took Chandanā and was heading home. Manovegā recognized the deception, became furious, and killed the Vidya-deity who had created the illusion. Manovega fled in fear with Chandanā through the forest. On the way, a cowherd saw them and sold Chandanā to the

merchant Vrishabhasena of Kaushambi for money. Vrishabhasena's wife Bhadrā became jealous, suspecting her husband's relationship with Chandanā. Out of her jealousy she bound Chandanā with chains, fed her poor food (kanjī mixed with sour gruel made of inferior grains), and beat and tormented her constantly. But Chandanā calmly thought: 'This is the fruit of my previous karmas' (Verses 36–59).

One day Lord Viranatha came to that city for alms. Seeing him, Chandanā arose with great devotion; immediately her chains broke off, her body became adorned with all ornaments, and bowing with her head touching the earth — as if from the weight of all those ornaments — she received the Lord with nine-fold devotion and offered him food. Through the power of her virtue (shīla), the Lord who had previously been unable to find suitable alms accepted the food from her; and the inferior kanjī rice was transformed into fine rice. Through the merit of that almsgiving, gods came and honored her; gems rained on her house, divine flowers fell, fragrant wind blew, divine drums sounded, and the announcement of the gift's excellence was proclaimed — for superior merit always bears abundant fruit (Verses 60–63).

Her sister Mrigāvatī, learning of all this, came with her son Udayana and embraced Chandanā. After learning all her past history, Mrigāvatī took her home and cared for her. Eventually Chandanā's brothers too came, and out of love they all went to take Lord Mahavira's darshana. There Chandanā, hearing the dharma, became dispassionate and — abandoning all her relatives — took initiation and obtained the position of chief Arjikā (nun-leader). She is thus the first among the nuns of this Tirthankara's order (Verses 64–68).

CHANDANA'S PAST LIVES

Chandana's Previous Life — The Story of Nagadatta (Verses 69–182)

When Shrenika asked about Chandana's past lives, the Ganadhara narrated the following.

In the city of Vatsanagara in Magadha, King Prasenaka ruled. In that city lived a Brahmin named Agnibhuta who had two wives — one a Brahmin woman and the other the daughter of a courtesan. The Brahmin woman's son was Shivabhuti, and the courtesan's daughter's daughter was Chitrasena. Shivabhuti's wife was Somila (a potter's daughter). From the same city, the Brahmin boy Devasharmā was married to Chitrasena (Verses 69–73).

Some time after Agnibhuta's death, when Shivabhuti became the head of the household, Chitrasena (widowed) came to live with her sons in her brother Shivabhuti's house. Shivabhuti provided for Chitrasena and her sons, but the wicked Somila could not bear this. She falsely accused Chitrasena of having an affair with her husband. This is as it should be — there is no action too base for women. Chitrasena in anger made a resolve (nidāna): 'She has falsely accused me; in the afterlife I will take revenge on her.' One day Somila offered alms to the sage Shivagupta; Shivabhuti was angered, but later, when Somila described the sage's greatness, Shivabhuti was appeased. In time Shivabhuti died and was reborn as the great prince Mahābala, son of King Suvarnavarma by his queen Vidyullekha in Kantapura of Bhangadesh (Verses 74–81).

Somila's soul was reborn as Kanakalatā, daughter of King Shrishena and his queen Dhanashrī of Champanagara. Both families agreed she would be given to Mahābala. By divine chance Mahābala came to his maternal uncle's home and grew up alongside that girl. The uncle commanded them to stay apart until their marriage; but they could not bear the separation and united. Both were ashamed; they

left for Pratyanta-nagara and lived there freely (Verses 82–88).

There one day in a garden they encountered the sage Munigupta coming for alms. They received him with great devotion, gave him pure food, and thus obtained the nine kinds of auspicious merit. One day Mahābala was bitten by a poisonous snake in the forest and died instantly. Kanakalatā, seeing his body, killed herself with his sword — as if searching for him by the same path he had taken (Verses 89–94).

From Ujjayini city, the soul of Mahābala was reborn as Nāgadatta, son of the merchant Dhanadeva by his wife Dhanamitra. Meanwhile the soul of Kanakalatā was reborn as Padmalatā, daughter of King Mahābala by his queen Kanchanatā of Palasha-nagara (Verses 95–98).

Nāgadatta became a learned poet and teacher. His merchant father took a second wife and abandoned his first wife Dhanamitra. Dhanamitra left with her son and eventually received the lay-disciple vows from the sage Shīladatta, and gave her son to the sage for instruction. Nāgadatta mastered the scriptures, became an excellent poet, and earned much wealth (Verses 99–106).

Once, on his mother's advice, he went to his father's home and was greeted warmly. His father told him that his wealth was stored in Palasha-nagara; Nāgadatta should go and fetch it. Taking his share-brothers Nakula and Sahadeva in a boat, he sailed across the sea and reached Palasha-nagara. He found the city deserted and discovered a girl (Padmalatā) alone there. She told him the city's story: a demon had destroyed it, but her father King Mahābala had protected himself with a magical sword. Once through carelessness the sword was put aside; the demon killed the king and deserted the city. She (Padmalatā) was left behind. Now the demon would return. Nāgadatta, inspired by his merit, hid in the city gate and when the demon emerged, slew him with the sword (Verses 109–122).

The demon — reciting the Pancha-namaskara mantra — fell to earth in meditation. Hearing the mantra, Nāgadatta was moved to remorse: 'I acted wrongly.' He asked the dying demon's religion; the

demon said he was himself the son of a lay-disciple, and had acted thus out of anger. 'Anger turns friends into enemies; anger destroys dharma; anger destroys one's kingdom; anger costs one's very life. Even mothers become angry through anger; anger leads to bad destiny — therefore those who desire the welfare of the soul should always abandon anger' (Verses 123–126). The demon died reciting the Pancha-namaskara. Nāgadatta then drew Padmalatā and his father's treasure up to the boat by rope; then drew Nakula and Sahadeva up too. But the treacherous Nakula and Sahadeva, with evil minds, withheld the rope from Nāgadatta and quickly sailed away to their own city (Verses 131–135).

By divine grace a Jain Vidyadhara found Nāgadatta, lifted him with the wealth to the Manohara forest, and took his leave — for this is what is meant by noble people's love for dharma (Verses 142–143). Nāgadatta reached his sister's home in the nearby Nandīgrāma, was received with honor, and stored his wealth there. Eventually King Siddha-pura presented Nāgadatta with the position of his minister and gave him Padmalatā in marriage (Verses 144–155). All accepted the Jain lay-disciple dharma. At the end of his life, Nāgadatta died in equanimity and became a god of great merit in Saudharma heaven (Verses 161–162).

Descending from there, he was born as the Vidyadhara Manovega, son of King Pavandeva by his queen Suvegā, in Shivankara-nagara on the Vijayardha mountain — the one who, drawn by love from a previous birth, abducted Chandanā (Verses 163–165).

Through the medium of the Ganadhara's narration, all the karmic connections among the various characters — Chandanā, King Chetaka, the merchant Vrishabhasena, his wife Bhadrā, and others — are explained as consequences of actions and relationships from those past lives (Verses 167–179).

ABHAYAKUMARA

The Story of Abhayakumara (Verses 464–549)

After the Ganadhara finished, Abhayakumara rose, bowed to the sage-king, and asked about his own succession of previous births. The Ganadhara, to bestow grace upon him, narrated: 'In the third birth before this, you were of a nature capable of liberation (bhavya) but foolish. You were a Brahmin's son, wandering to different lands for the study of Vedas; bewildered by the three foolishnesses — deva-mūdhatā (foolishness about deities), tīrtha-mūdhatā (foolishness about holy sites), and jāti-mūdhatā (foolishness about caste) — you were confused and promoted them (Verses 465–467)."},

One day while traveling with a Jain fellow-traveler (shrāvaka), you came to a pile of stones with a spirit-inhabited tree. You reverently circumambulated and bowed to it as your deity. The Jain traveler laughed and, to demonstrate your deity's powerlessness, broke off some leaves, rubbed them on his feet, and said: 'See, your deity cannot harm a Jain.' He showed it to you (Verses 467–470).

Later they came to some Kāparaumā creepers. The shrāvaka reverently circumambulated and bowed to them as his deity. You, already resentful, broke off the leaves and smeared yourself with them. But the leaves caused unbearable itching, frightening you. You told the shrāvaka: 'Your deity is surely present here.' The smiling shrāvaka replied: 'In this world, nothing other than one's past karma brings beings happiness or sorrow; karma alone is the root cause. Therefore strive for good actions — tapas, dāna, and so on — and discard this deity-foolishness.' He further said: 'Gods come to help the fortunate; in the presence of merit-garland, gods can do no harm, like servants' (Verses 471–478).

The shrāvaka dispelled each of your four foolishnesses — about deities (deva-mūdhatā), pilgrimage sites (tīrtha-mūdhatā), heterodox ascetics (pākhanda-mūdhatā), and caste (jāti-mūdhatā) — one by one with wise arguments. He demonstrated through

debate the validity of Jain epistemology, the existence of the omniscient (sarvajña), and the consistency of Jain doctrine. He argued thoroughly against Mīmāmsakas, Sānkhyas, and materialists, demonstrating through direct perception, inference, and testimony the cogency of the Jain view (Verses 479–518).

Hearing all this, the Brahmin said: 'From today I too accept your dharma.' Thus the Brahmin, following the shrāvaka's guidance, accepted the pure dharma taught by the Jinas. This is as it should be — just as all are attracted to a wholesome medicine, so are all attracted to the beneficial words of the good (Verse 519).

Afterward, both of them traveled together. By divine chance, through the rise of evil karma, they both lost their way in a thick forest and became disoriented (Verse 521). The shrāvaka thought: 'There is no guide here, for no trace of humans exists in this forest. There is no means other than that taught by Lord Jina.' In such a time, the mark of a hero's learning is to abandon food and the body. Thinking thus, he sat in meditation having taken the death-fast (sannyāsa). The Brahmin, seeing him thus, purified his own mind and — following his teaching — similarly took the death-fast; when the body fell away, he was born as a god in Saudharma heaven (Verses 522–524).

Enjoying divine pleasures in that heaven, he descended by the rise of merit karma and was born as you — the wise Abhayakumara, son of King Shrenika. In the future, having taken the twelve kinds of austerities taught by Lord Jina, you will attain the state of liberation (Verses 523–527).

The next day Mahāking Shrenika was seated in his royal assembly. To display his son's greatness before eminent speakers, he asked Abhayakumara (who was a master of all scriptures) about the nature of the substances. Being an āsanna-bhavya, Abhayakumara was capable of showing the true nature of the substances. Illuminating the assembly with the radiance of his spreading smile, possessing the unique quality of speaking clearly, purely, and pleasing, he explained the tattvas as follows (Verses 528–530):"},

'Scholars call only those who can correctly expound the nature of substances such as jīva — those who cannot are scholars only in

name. The Jina has taught six substances: jīva, pudgala, dharma, adharma, ākāsha, and kāla. These are all described as having the nature of nitya (permanent) and anitya (impermanent) through the divisions of dravya (substance) and paryāya (mode) (Verses 531–532). If through the rise of mohanīya-karma one imagines all objects to be absolutely permanent, change in all objects cannot occur. If all objects are imagined to be momentary, neither action nor agent nor fruit of action is possible, and all worldly transaction is destroyed (Verses 533–534)."},

Therefore, the correct view is that arthakrīyā (purposive action) only occurs when objects have both permanent and impermanent natures. The person who — even seeing this — calls another person confused is himself confused. How can any determination of general and particular be made if everything is taken as of a single nature? (Verses 535–537). Hence the wise should abandon the pride of one-sided false doctrines and place their faith in the permanent-impermanent objects taught by the omniscient Lord (Verse 540)."},

Faith in the omniscient and his teaching is right belief (samyag-darshana). Knowing the objects taught by the omniscient is right knowledge (*samyag*-jnāna). Restraining the three modes — mind, speech, and body — according to the āgama's teaching is right conduct (samyak-chāritra). These three are the means of liberation for all souls capable of liberation (Verses 541–542). Right conduct is together with right belief and right knowledge; but right belief and right knowledge can exist even without right conduct in the fourth gunasthāna (Verse 543). Hence the right-viewing (*samyag*-drishti) capable soul should attain the supreme liberation-state by performing perfect samvara (stoppage) and nirjara (shedding) of all karmas' (Verse 544)."},

Hearing all this charming explanation, all the assembled members began to praise his greatness and said: 'Abhayakumara is very adept and learned in imparting the teaching of reality' — this is as it should be, for who would not praise virtues if there were no envy or jealousy? (Verses 545–546).

His intellect was keen from birth, and through the refinement of the scriptures it became even sharper — uniquely brilliant. Hence the learned Abhayakumara, with his word-gems, gladdened the entire

assembly and surpassed even the most skilled in many methods (Verse 547).

Behold — how far apart is that wise *shrāvaka* from that foolish Brahmin! Through the single meeting (samāgama) of that shrāvaka alone, the Brahmin abandoned his glowing sins, became firm in vows, became a god through his teaching, and was born as the prosperous Abhayakumara. This is indeed what the company of the virtuous can achieve! (Verse 548).

Those whose intellect contemplates the tattvas, endowed with unshakeable faith, who wander abandoning the harmful and accepting the beneficial, who then destroy karma-bonds, who spread their auspicious karmas with the soul's many virtues — they reach the end of samsara and, like Abhayakumara, become the abode of the infinite happiness of liberation (Verse 549).

Conclusion (Verse 549)

Thus in the translation of the Mahāpurāṇa composed by the Venerable Ācārya Guṇabhadra, this seventy-fourth Parva — narrating the characters of Lord Vardhamāna, King Shrenika, and Abhayakumara — is hereby completed.

Thus, by the command of the revered Dharma-sovereign, Yogīndra-crest-jewel, master of doctrine, Cāritra-Chakravartī, His Holiness Āchārya Shāntisāgara Mahārāja, for the gift of knowledge (jñānadāna), published by the Śrī Paramapūjya Cāritra-Chakravartī Āchārya Shāntisāgara Digambara Jain Jīrṇoddharaka Samsthā — Published by: Grantha Prakashan Samiti, Phaltan —“ Vīra Nirvana Samvat 2481”

The Sage Dharmaruci

The Story of King Shvetavahana and Sage Dharmaruci (Verses 1-30)

Lord Shri Mahavirasvami, surrounded on all sides always by gods and demons, having visited various lands, arrived back at that city one day. Worshipped by the twelve assemblies, the Lord was stationed on Vipulachala mountain. King Shrenika set out to offer praise. On the way, at the foot of a tree upon a stone, he saw the sage Dharmaruci seated in meditation - still like a waveless ocean, unwavering like an undisturbed lamp, lofty like a water-laden cloud (Verses 1-3). He was one who had reached the final limit of sense-restraint, seated in the paryanka posture, breathing just slightly, his eyes slightly closed (Verse 4). Seeing him meditating thus, Shrenika bowed to him but noticed something disturbed about the sages face and was perturbed. Then he arrived at the Lord\s samavarasana, praised him with joined palms (Verse 5).

He then asked Ganadhara Gautama: 'O Lord! On the way I saw a monk meditating as if meditation itself had taken his form. Who is he? I deeply wish to know.' The Ganadhara, master of speech, replied as follows (Verses 6-7): 'In the Anga region of Bharata-kshetra, in the all-furnished city of Champa, lives King Shvetavahana (Verse 8). Hearing the nature of dharma from Lord Viranatha himself, his mind was filled with all three types of detachment and - giving his kingdom to his son Vimalavahana - he took initiation along with many others. Wandering with many monks while maintaining unbroken restraint, these sages have come here (Verses 9-10). He was always devoted to dharma in all ten forms, hence he became famous among people as Dharmaruci - for friendship with all beings is indeed what is called love of dharma (Verse 11)."},

'Today, after a one-month fast, he entered the city for alms. There three men came up to him (Verse 12). Among them, one who knew the science of human characteristics observed the sage and said: "According to the signs, he should have obtained the status of universal sovereignty, but he is begging for alms - so everything said in the scriptures seems false." Another replied: "What the scriptures say is not false (Verses 13-14). For some reason, having abandoned the apparatus of universal sovereignty, this rishi has taken initiation. He left his entire burden of the kingdom on his small infant son and performs austerities in this manner." Hearing this, a third man said: "What is the point of his austerities? This wicked man has abandoned compassion; he has placed a child - completely helpless, knowing nothing of worldly dealings - on the earth (the throne). He himself came here for his own selfish ends. His ministers and others have chained that child and are dividing up and enjoying the kingdom." Hearing the third man's words, affection for his son arose in the sages heart (Verses 15-19)."},

He returned without taking food and, coming to the forest, sat under a tree. Because of the external cause meeting the internal state, the rise of the fierce spandhakas (intensity-levels) of the anger-passion occurred within him, and through the influx of anguished thought-activities (samklesh-adhyavasayas), the increase of the dark, blue, and grey soul-auras (krishna, nila, kapota lesyas) occurred (Verses 20-21). He is contemplating punishing all the ministers and others with killing, and is now entering the fearsome raudra-dhyana (ferocious meditation) of the type called "protection-joy" - desiring to kill all and thereby protect his son (Verse 22).

'If he remains in this state for even one muhurta (48 minutes), he is in danger of binding a hell-lifespan karma. Therefore you must go and counsel him: "O holy one! Abandon this inauspicious meditation quickly and extinguish this fire of anger born of the time's circumstance and this snare of delusion. (Verse 24). Take back your abandoned restraint - the very means of liberation. The connection with wife, children, brothers, and relatives is painful and only increases samsara; therefore abandon it, O noble one." Through such well-reasoned words he will be restored to his proper state (Verses 25-26). The fire of shukla-dhyana (pure meditation)

will burn away his destructive karmas, he will attain the new kevali-labdhis, and through purity of dispositions he will attain omniscience' (Verse 27)."},

Hearing the Ganadhara\s words, King Shrenika went there and quickly persuaded the sage according to what the Ganadhara had said. The sage then, with all requisite conditions met, destroyed the passions and through the second pure meditation attained kevala-jnana (omniscience) (Verses 28-29). At that time gods including Indra arrived to perform the ceremony of worship. King Shrenika also performed the worship of the newly omniscient Dharmaruci along with all the others and then returned to Lord Viranatha (Verse 30).

As soon as he arrived, Shrenika asked the Ganadhara: 'O Lord! In this Bharata-kshetra, who will be the last person worthy of praise as a kevalin?' The Ganadhara replied: 'In the Brahma-heaven in the Brahmahridaya-vimana there is the resplendent Indra named Vidyunmali, with his four goddesses Priyadarshana, Sudarshana, Vidyulabha, and Vidyudvega. He has come to pay homage to Lord Viranatha and is seated in an appropriate place (Verses 31-33)."},

The Story of Jambusvami - The Last Kevali (Verses 33-121)

Pointing in his direction, the Ganadhara continued: 'After this gods omniscience, there will be an end to kevalins. I shall tell how this god will obtain omniscience. Seven days from today this Indra will descend from heaven and enter the womb of Jinadasi, the wife of the wealthy merchant Ahaddas of this very city whose luster is like Mahalakshmi's. Before descending, Jinadasi will see five dreams: an elephant, a lotus-lake, a field of rice, a smokeless flame whose tip rises upward, and jambu fruits offered by the Dikku-kumara gods. After birth, he will be named Jambu-kumara; the Anavrita-deva will also come and worship him, and he will be extremely famous and humble. Even after reaching youth there will be no disturbance in him. At the same time that Lord Vira-natha attains liberation from Pavapura, I (Gautama) too will attain kevala-jnana. Then, with Ganadhara Sudharmachaarya, gladdening people scorched by the fire of samsara with the water of dharma-nectar, I will once again come here to this very Vipulachala. Hearing of my coming, the king of this city - Kunika, son of Chelini - will come with his entire retinue, worship me, hear the nature of dharma, and take vows including daan, shila, upavasa, etc. that are the means to heaven and liberation (Verses 34-42)."},

'At that time Jambu-kumara will experience vairagya and will be eager to take initiation, but his relatives will say: "In a few years we will all take initiation with you." Unable to dismiss his relatives' words, he will return to his city (Verses 43-44). Then all the relatives, to bind him in attachment, will arrange his marriage. This is as it should be - relatives always create obstacles to welfare-activities (Verse 45). One girl named Padmashri - born of the merchant Sagardatta wife Padmavati - will be married to him; another named Kanakaashri - born of the merchant Kuberdatta's

wife Kanakmala - will be married to him; a third named Vinayashri - born of Vaishravana-datta's wife Vinayavati - will be married to him; and a fourth named Rupashri - born of Shridatta's wife Dhanashri - will also be married to him. Thus these daughters of Sagardatta and the other merchants will all be married to him with due ceremony (Verses 46-48)."},

'After the wedding, he will stay in a mansion so brilliant with the radiance of fine gems that no darkness will remain, adorned with mosaic of various types of gems, filled with offerings of various fragrant flowers, situated at the center (Verses 49-50)."},

'Then his mother, hiding herself to watch, will wish to see whether her son - prompted by amorous glances, smiles, and other flirtatious gestures of his wives - will fall into passionate attraction or not. When his mother Jinadasi is standing hidden watching, from Vijayardha mountain a Vidyadhara named Vidyutprabha - born of Amramati - will come (Verse 51). He is a great chief thief but his sharp uncle will not let him be wicked. For some reason he will be angry with his elder brother; he will take five hundred warriors and, calling himself Vidyut-chor (Lightning-thief), come to this very city to the home of Ahaddas. Invisible, adept in opening doors and other arts taught in the thieving-science, skilled in mantras and tantras too, he will come to steal wealth from Ahaddas's house. Seeing his young wives awake - aglow with brilliant jewelry, sitting around him in his bed - he will reveal himself and ask Jinadasi why she is awake (Verses 51-57)."},

\Jinadasi will reply: "I have only one son and he has resolved that tomorrow morning he will go to the ascetics\ grove and take initiation - that is why I am grief-stricken. If you are clever and can keep him in the house by any means and prevent him from taking initiation immediately, I will give you all the wealth you wish." Saying this, Jinadasi will hide again (Verses 58-59).

'Then Vidyut-chor will reflect: "See - he has all the requisites of enjoyment present yet wishes to abandon them. Shame on me who came to steal another's wealth!" Reproaching himself thus, he will fearlessly go before Jambu-kumara. At that moment all those young

women will be trying to please the prince, but he sitting among them will appear like a bird locked in a cage, or a young deer caught in a net, or a noble elephant mired in deep mud, or a lion imprisoned in an iron cage. His vairagya - through which the destruction of samsara is imminent - will then be overflowing. Seeing him thus, the wise Vidyut-chor will tell him a story of a camel (Verses 60-64):"},

'"O prince, hear this: once on a mountain a camel was grazing freely. On the grass where he grazed, honey from a hive had fallen from above. He ate that sweet grass. Then once he desired to eat the same sweet grass again and waited for the honey to fall. In expectation of that taste he did not eat other grass either. But the honey did not fall, so he died of hunger sitting there. Similarly you too, abandoning the pleasures here and present, desire the pleasures of heaven - you too are senseless like the camel."'},

'Hearing the thief's words, the noble merchant Jambu-kumara will reply with an example: "A man was terribly afflicted with a burning fever; he repeatedly drank the waters of rivers, lakes, and ponds but could not quench his thirst. Will his thirst be satisfied by a single drop of water on a blade of grass? Will he be satisfied by that one drop? Similarly this soul has experienced divine pleasures for a long time and yet is not satiated. How could this soul, whose happiness is impermanent as the elephant's ear, be satisfied even in a dream by this pleasure that has no real taste?" Hearing Jambu-kumara's words, the thief will reply again (Verses 65-72):"},

'"Once a fierce hunter, sitting on a tree, drew his bow fully and shot an elephant. Just then a snake from a hollow in the tree bit him. That foolish hunter - not knowing this - killed the snake. Then a greedy jackal came, seeing all of them dead. He thought: first I will eat this bow-string, then I will eat all of them. Thinking this, he began to gnaw the bow; as he gnawed, the tip of the bow pierced his throat and he died in vain. Therefore excessive greed should be completely abandoned." After the thief finished speaking, the wise prince will reflect and give a good reply (Verses 73-77):"},

'"A foolish traveler found a splendid heap of gems on the road -

wonderful and worth taking. He left it and went home; then came back to take it. But could he still find it? Never (Verses 78-79). Similarly in this great ocean of samsara, this collection of qualities (virtue-gems) is extremely hard to obtain. One who does not accept it - can he ever get it again? Never" (Verse 80). Recognizing the princes wisdom, the thief will tell another story pointing to injustice (Verse 81):'},

'"A jackal carrying a piece of meat was crossing the water. He saw a fish playing in the water and, desiring to eat it, dropped the meat and rushed toward the fish. But swept by the current of the water, he drowned and died. The fish, having a long lifespan, lived happily in the water (Verses 82-83). Similarly one who is greedy like a stupid jackal will surely perish." Hearing the thief's story, since Jambu-kumara is an approachable person for liberation (asanna-bhavya), he will remain undisturbed and give another reply (Verses 84-85):'},

'"A certain merchant was asleep, lulled by the pleasure of sleep; his precious gems stored in his house were stolen by thieves who came while he slept. When he woke up, he grieved to learn of the theft and the foolish merchant died of that grief (Verses 84-86). Similarly, this soul - attached to the small pleasures of the senses - becomes deluded and the robbers in the form of diseases steal his gems of right belief, knowledge, and conduct; then this samsara-soul is utterly destroyed." The thief will then tell another story (Verse 87):'},

'"A woman, angered by her mother-in-law's harsh words, went to sit at the foot of a tree wanting to die. She was adorned with all ornaments but did not know how to hang herself, so her mind was very distressed. By chance along that road came a wicked mridanga-player named Suvarnadaaraka who perceived her wish to die. Desirous of taking her ornaments, he began to show her how to hang herself. He placed his mridanga under the tree and climbed the tree, looped a rope around his neck. While demonstrating the act, his death drew near. For some reason the mridanga quickly rolled to the ground, his throat was choked by the rope, and he died. With his eyes bulging out at the time of death, that terrible

sight frightened the woman away from dying and she returned home. O great man, you should certainly abandon such greed" (Verses 87-93).'},

'After all the thief's speeches, Jambu-kumara, being an approaching-liberation soul, will calmly give a reply about a woman who saw a handsome libertine (Vitta) named Lalitanga. She became infatuated with him and her nurse secretly brought him to her. The queen enjoyed herself with him as she wished (Verses 94-96). After many days the palace guards discovered this and told the king. The king, learning of this adulterous deed, ordered servants to seize the man. When the servants went to seize him, the queen hid him in a toilet-pit. The foul stench and insects there caused him great suffering, and by the rise of sinful karma he got a taste of hell already in this very life (Verses 97-99). Similarly those who crave petty pleasures fall into hell and endure there the unbearable, boundless, and terrible suffering (Verse 100)."},

'After this Jambu-kumara will tell yet another story to produce vairagya (Verse 101): A creature was wandering in the forest of samsara; a frenzied elephant of death, angry, chased him wishing to kill him. Terrified, he fled with the elephant behind him. Running, the creature took shelter behind a man-like tree. At the roots of this tree was a birth-well, overgrown with creepers of family, lineage, and other things. He fell into the well but clutched a life-vine with his hands and hung there. The black and white mice (of dark and bright fortnights, i.e. day and night) were gnawing at the roots of the vine (Verses 102-104). The seven hells below lay with their mouths open waiting for him to fall. On the tree, honey from the desirable objects (sons, etc.) was dripping - he had a tremendous craving to eat it (Verse 105). Sucking the honey drops, the honey-bees stung his body; yet he considered this service for the drop of honey as pleasure. Thus all the creatures of the world live with great difficulty (Verse 106). The foolish may well be attached to senses in this way, but how can the wise be so attached? The wise ones, abandoning all possessions, pass their time performing severe austerities' (Verses 107)."},

'Hearing Jambu-kumara's words, his mother, the young women, and

the thief will all become dispassionate toward body, samsara, and pleasures (Verse 108). Then the sun will rise on Udayachala mountain - as if connecting the male chakravaka bird to his female chakravaka, touching the princes mind with its rays, kindling his enthusiasm for asceticism, dispelling all darkness like the sun does - radiant on the peak of the best mountains (Verses 109-112)."},

'Seeing Jambu-kumara's dispassion, all his relatives and King Kunika with his eighteen-fold army will come, along with the Anavritayaksha, and with auspicious people will perform Jambu-kumara's initiation-ceremony (Verses 113-114). Wearing garments appropriate to the occasion and mounting a divine palanquin made by the gods, Jambu-kumara will arrive at Vipulachala mountain with great ceremony (Verse 115). Seeing me seated there - attended by many monks - he will come to me. He will devotedly circumambulate and properly bow (Verse 116). Then Jambu-kumara - with equanimous thoughts, along with people of all three upper varnas (Brahmin, Kshatriya, Vaishya), Vidyut-chor, and his five hundred warriors - will take initiation from Sudharmachaarya (Verse 117). Twelve years after I attain omniscience, I will attain nirvana; at that time Sudharmachaarya will attain omniscience and Jambu-kumara will become a shrutakevali. Twelve years after that, Sudharmachaarya will attain liberation and Jambu-svami will attain omniscience. A disciple named Bhava will be Jambusvami's disciple, and traveling together with him Jambu-svami will preach dharma on this earth for forty years' (Verses 117-120)."},

Hearing Gautama Ganadhara\s narration, the Anavrita yaksha seated there was greatly pleased and performed a joyful celebration, saying: \The greatness of my lineage is so wonderful - it cannot be seen elsewhere!\ (Verses 121-122).

Seeing this, King Shrenika asked the Ganadhara respectfully: 'O Lord! What kinship does this yaksha have with Jambu-kumara?' The Ganadhara replied: 'In Jambu-kumara's lineage there was previously a merchant named Dharmapriya. From his wife Gunadevi was born a son named Ahaddas. Proud of wealth and youth, he did not heed his fathers teachings and, through the force of karma, became addicted to all seven vices (Verse 125). When his wicked conduct

led to downfall, he repented and thought: "I did not listen to my fathers teachings." With this his mind became somewhat peaceful (Verse 126). Then he accumulated some merit and was born as this Anavrita Vyantara-deva. In this very life he has attained right belief (Verse 127). This is the mutual brotherly affection between these two (Verse 128)."},

Previous Life of Vidyunmali - The Story of Shivakumara and the Sage Sagardatta (Verses 129-213)

Shrenika then asked Gautama Ganadhara: 'O Lord! Before the Vidyunmali birth, what merit had he performed that his radiance has not dimmed even in his final days?' The Ganadhara replied as follows: 'In the Purva-Videha region of this very continent, in the city of Mahapada, King Mahapada ruled. His wife Vanamala bore him a son named Shivakumara. One day in youth, he was playing with companions in the forest and was returning when on the road he met people coming excitedly from all directions with flowers, incense, and other auspicious items. Astonished, he asked the son of minister Buddhisagara what this was (Verses 131-133)."},

The minister's son replied: 'O prince, hear! There is a sage named Sagardatta, famous for austerities called "dipta". He had done a one-month fast and came to the city for alms. The merchant Kamasamudra gave him alms with great devotion according to proper procedure - so five wonders rained at his house. Those sages have now gone to the Manohara garden; all these city-dwellers are going with great devotion and curiosity to worship and pay homage' (Verses 134-137). Hearing the minister's sons words, the prince asked why the sage was named Sagardatta and how he obtained shrutajnana and miraculous powers. The minister's son told what he had heard:"},

'In this very Pushkalavati country of Pundarikinii, the Chakravarti Vastradanta had conquered the whole earth with his disc-gem. When his wife Yashodhara was pregnant and experienced a longing (dohada), she was taken in great pomp to sport in the ocean where the Sita river joins it. There, while playing in the water, her son

who was destined to attain liberation quickly was born (Verses 139-141). Hence his family named him Sagardatta (Born-of-the-Sea). When he reached youth one day he was watching a drama from the upper terrace of the palace with his family; a servant named Anukula said: "O prince, look - this cloud has taken the shape of Mount Mandara!" The prince looked up with great enthusiasm but that beautiful cloud disappeared at that very moment. He reflected: "Just as this cloud was destroyed by the wind, so too are youth, body, and prosperity all destined to perish; in this changing samsara the destruction of one by another is inevitable." Thus he became dispassionate (Verses 142-146). The very next day, going with his father to the sage Amritasagara - leader of the Dharma-tirtha, seated in the Manohara garden - he heard the nature of dharma, resolved the nature of all objects, and with many others, bidding farewell to his relatives, took initiation (Verses 147-148). Obtaining the wealth of manahs-paryaya-jnana (mind-reading knowledge) and other miraculous powers, those very Sagardatta muniraj have come here while teaching dharma throughout all lands (Verse 149)."},

'Hearing the minister's sons words, that princes heart was filled with love for the sage. He himself went to the sage, praised him, drank the nectar of dharma, and asked: "O Lord! Seeing you, a great affection has arisen in me. What is the reason?" The sage replied: "In the Magadha region of this Jambudvipa, in the town of Vardhamana, lived a Vaishya named Rashtrakuta; from his wife Revati were born two sons - Bhagadatta and Bhavadeva. Of these, the elder Bhagadatta had gone to the sage Susthita and taken initiation. Then, wandering through many countries with great deference to his guru, he came to his birthplace (Verses 149-154). All his relatives approached him joyfully and were ready to circumambulate and bow to the sage (Verse 155). In that village there was a virtuous householder named Durmanshana; his wife was Nagavasu and their daughter was Nagashri (Verse 156). Both her parents gave her in marriage to Bhavadeva. Hearing that his elder brother Bhagadatta had arrived as a monk, Bhavadeva too quickly went to him and bowed with great reverence. The sages teaching moved his heart deeply (Verses 157-158). Then Bhagadatta-muni took his younger brother Bhavadeva by the hand,

led him to a private place, gave him vairagya-producing teaching about the true nature of dharma, and said: "Now take initiation." Bhavadeva replied: "Let me go home and ask Nagashri, then I will do as you say" (Verses 159-160). The sage replied: "How can this soul, entangled in the net of wife and others, accomplish its welfare?" (Verse 161). Giving no reply to this, Bhavadeva at his elder brothers insistence directed his mind toward taking initiation (Verse 162). The sage Bhagadatta then took Bhavadeva to his guru and had him take the liberation-giving initiation. This is as it should be - the brotherhood of noble souls is exactly like this (Verse 163)."},

'That fool (Bhavadeva) took the formal body-restraint (dravya-samyama) and wandered for twelve years with his guru. Then one day he came alone to his village of Vardhamana. He went to the head Arjika (nun) Suvrata and asked: "O mother! Is there a woman named Nagashri in this village?" Suvrata Arjika, understanding the monks intention, said: "O sage! I do not know the details of her." Having said so, remaining indifferent and to stabilize the monk in his restraint, she had the Arjika named Gunavati begin narrating a story (Verses 164-166). She said: "There was a merchant named Sarvasamriddha; his pure-hearted slave-son (dasi-putra) was named Daruka. One day his mother told him: "Eat the leftovers of our masters food." Forcibly she made him eat the leftovers, but due to his aversion he vomited it all up. His mother collected all the vomit in a bronze dish, and when the boy was hungry again and asked for food, she placed the dish with his vomit before him (Verses 168-170). Even though that Daruka was very hungry, he did not eat his own vomit. If even a slave-son would not eat his own vomited food even when very hungry - how can a monk desire what he has already abandoned? (Verse 171). I shall tell another story too - a king named Narapala kept a dog with great curiosity. He fed it sweet food, adorned it with golden ornaments, and that foolish king used to take it in a palanquin to the forest for sport. One day that base dog, while riding in the palanquin, saw a child's feces and immediately jumped down to lick it. Seeing this, the king chased it away with sticks (Verses 172-175). Similarly, monks who were worshipped by all - if they begin to desire what they have renounced - receive only dishonor in this world (Verse 176). After

this story I will tell another: a traveler was happily going to get fragrant fruits and flowers from a forest, but leaving the good path he fell into a vast, dense, and thorny forest. There he saw a hungry, very fierce lion coming toward him to kill him (Verses 177-178). Terrified, he ran and fell into a terrible well. Due to the rise of evil karma, all three humors were disturbed - he lost his voice, sight, hearing, movement - and additionally snakes tormented him. Since all his senses were closed he did not know the way out. By chance a doctor arrived; seeing the traveler, his heart was filled with compassion and by some means he lovingly pulled him out. With mantras and medicines he straightened his legs, and opened his eyes so they could see subtle forms (Verses 179-182). He cleared his ears so they could hear clearly, and gave his tongue the power of distinct speech (Verse 183). He then showed him the way and brought him to the city of Sarvaramaniya. This is as it should be - what will those of generous heart not do for others' welfare? (Verse 184). But then the foolish traveler's mind became attached to objects again and, losing direction once more, he went near that same well and fell into it again. Similarly, these souls in this world are afflicted by the five great diseases of false-belief and other karmic influxes, fall into the well of birth, and suffer the pains of hunger, thirst, and so on. Seeing them, the compassionate expert guru, the best of physicians, pulls them out and - administering the medicines of Jain teachings - opens the eyes of right belief, clarifies the ears of right knowledge, straightens the legs of right conduct, and properly makes the tongue compassionate (Verses 185-190). Those wise monks, speaking five types of svadhyaya (scriptural study), lead them to the path of heaven and liberation. Among these, many due to the rise of sinful karma are long-samsara souls. Just as a fly living near the fragrant champa tree does not know its fragrance - similarly those who are near right belief, knowledge, and conduct but have no awareness of the three gems are called pasvastha (laggard) (Verses 190-192).'},

'Hearing all the Arjika's stories, Bhavadeva's mind became extremely calm. Seeing his peaceful mind, that chief Arjika brought the now-wasted and impoverished Nagashri and showed her to him. Seeing her, Bhavadeva further contemplated the visible condition of samsara, reproached himself, resumed restraint, and with his elder

brother at the end of his life took refuge in all four types of devotion (aradhana). He died and was born as a Saminika (attendant) god in the fourth Mahendra heaven's Balabhadra palace with a lifespan of seven ocean periods (Verses 194-199). Descending from there - I am the elder brother Bhagadatta and you are Bhavadeva. Hearing the sages words, Shivakumara became dispassionate (Verse 200). He wished to take initiation but his parents prevented him. Having obtained self-knowledge, he went back to the city but took a vow: "I will never eat unsuitable (aprasuka) food." The king, hearing his sons vow, had it proclaimed: "Whoever feeds this prince I will give wealth as desired." Hearing this, a lay-disciple named Dridhadharman - who gave charity in all seven sanctified areas - went to the prince and counseled him: "O prince! These relatives - expert at destroying your and others' souls and causing sins - are all your enemies. Therefore, O virtuous one, while not breaking your restraint, eat pure prasuka food on your own; I will take care of you (Verses 201-206). Though he visited divine women, no disturbance ever arose in his mind; he regarded all as straw; in this manner he performed extremely difficult austerities - like walking on the edge of a sword - for twelve years. At the end of his life he took the death-fast (sannyasa) and left the body; he became the god Vidyunmali in the Brahma heaven. Due to his earlier intense austerities, his bodily radiance has pervaded all directions. This is the story (Verses 207-210). Vidyunmali's four goddesses will each be born as merchant-daughters and will become Jambu-kumara's wives; taking initiation with Jambu-kumara, they will become gods in the sixteenth heaven and from there will attain liberation. The soul of Sagardatta too, coming from heaven, will attain liberation at the time of Jambu-kumara's initiation.' Hearing all these stories from Ganadhara Gautamasvami, King Shrenika was greatly pleased and paid homage to Lord Mahavirasvami. For who among noble men would not honor and respect the one who teaches the path to liberation? (Verses 207-213)."},

Prediction of Future Decline and the Kalki King (Verses 389-421)

The next day King Shrenika - bearing kshayika-samyag-darshana - joined his palms and paid homage to the Ganadhara, then asked

about the remaining duration of the current avasarpini (descending cycle) and the coming utsarpini (ascending cycle). The Ganadhara, with the radiance of his smile illuminating the assembly, replied in deep voice clearly and in order as follows (Verses 390-392):

'When three years and eight and a half months remain of the fourth era (chaturtha kala), Lord Viranatha will attain liberation (Verse 393). The fifth era of terrible degeneracy (dushama kala) will last twenty-one thousand years; in it the maximum human lifespan will be one hundred years (Verse 394). Similarly the body height will be seven cubits (aratni); people will have rough complexion, unattractive appearance; they will be occupied with food at all three times of day; their minds will be attached to sensual pleasures (Verse 395). Due to the faults of the time there will be many other flaws; mostly thousands of sinners will take birth then (Verse 396). Kings with characteristics as described in the scriptures will be absent, so the kings will be of mixed castes. After one thousand years of the dushama era have passed, when dharma has declined, in Pataliputra city a wicked son named Chaturmukha will be born of King Shishupala and his queen Prithvisundari - the most evil of all, making the earth tremble, who will become famous as the Kalki king. This Kalki will arise in the year called Madhana (Verses 397-399)."},

'His lifespan will be over seventy years and he will reign for forty years (Verse 400). Whoever follows the commands of the ninety-six sects (recognized by him) - only them will he keep as servants; thus he will rule the entire earth (Verse 401). One day, his heart filled with the rise of mithyatva-karma, he will ask his ministers: "Tell me - is there anyone among the sects who is still defiant of my command?" The ministers will reply: "O Lord! The Nirgrantha munis are still defiant of your command." Hearing this the king will ask: "How do they conduct themselves?" The ministers will say: "They eat only from their own cupped hands; they are without wealth; they are without desire; they go about naked (digambara) having abandoned all clothes to protect the vow of non-violence; considering asceticism to be the means for sustaining the body, after one or two days of fasting when it is time for alms they go out displaying only their body, without begging, wishing to receive

food according to the prescribed method without asking; they regard equally those who harm them and those who protect them; they endure the afflictions of hunger and thirst; even when given the opportunity, they never desire things given by others like other sects do; they have no fixed abode like a snake; always absorbed in knowledge and meditation; they live in desolate places where no humans tread, together with deer and other animals" - thus his outstanding ministers will tell him (Verses 408-409). Hearing the ministers' words, he will command: "I cannot tolerate these who walk in an irregular manner; levy from them the first morsel (as a tax) from their cupped hands" (Verse 410). Thus following the kings command, those appointed will demand the first morsel from them; but those sages will remain fasting (without eating the first morsel) (Verse 411). The appointed men, seeing the defiant naked ones, will go and report to the king: "We do not know what has happened - the arrogant digambaras are not obeying your command" (Verse 412). Hearing this, that wicked kings eyes will turn red with anger; with trembling lip he will himself set out to take that morsel (Verse 413). At that time a clear-sighted (samyag-drishti) demon-deity (asura) will not be able to tolerate that injustice and will kill that unjust king. This is as it should be - those with strength do not ever tolerate injustice (Verse 414). That Chaturmukha will die and go to the first hell and, with a lifespan of one ocean period, out of greed will suffer pain for a long time (Verse 415)."},

'Persons of great influence cannot tolerate the complete uprooting of dharma; and without a little bit of praiseworthy (savadya) action there can be no promotion of dharma (Verse 416). In this world dharma is the mother, dharma is the father, dharma is the protector, dharma is the increaser; dharma sustains the creatures of this world in the pure and unmoving state (liberation) (Verse 417). When dharma is destroyed, noble souls are destroyed; therefore noble men prevent those base dharma-destroyers - and by such persons the world of noble souls is protected (Verse 418). The promotion of the Jain order (shaasana-prabhavana) is to be accomplished through eight means described in the scriptures: performing austerities, delighting people, giving dharma-teaching, crushing the pride of other debaters, winning the hearts of kings, composing beautiful poems excellent in word and meaning,

displaying valor, and through such means the noble should promote the Jain teaching (Verses 419-420). Those who, like the wish-fulfilling gem, give wealth to the desired and promote dharma - such distinguished and noble persons, worthy of worship by the good, are very rare in this world (Verse 421). It is written in the sutras: the liberation of dharma is in the very hands of one whose inclination is to promote the Jain teaching; in the world he alone is a grammarian, a logician, and a siddhantist who promotes the Jain teaching, for this world is adorned by him' (Verse 422)."},

FINAL SECTION

Conclusion - Preetikaras Story and the Virtues of Vows (Verses 214-389)

The next day, King Shrenika went again to the samavarasana of Lord Viranatha who destroys samsara. He worshipped, bowed to him. Seeing among the stars the moon radiant and as a banner of love, he observed the sage Preetikara whose brilliance shone in the whole assembly and asked Shrenika: 'What merit did this sage perform in his previous birth to obtain such an appearance?' The Ganadhara replied: 'In the city of Supratishtha in Magadha there was a king named Jayasena. In that same city lived the merchant Sagardatta with his wife Prabhakari; they had two sons - the elder Nagadatta and the younger Kuberdatta. Of all who lived in Sagardatta household, except Nagadatta, all were shravakas. This is as it should be - one without merit does not obtain gems even in the ocean of gems (Verses 217-219)."},

'Their time was passing happily. Once, the sage Sagarsena came to the Priyankara garden on the Dharanibhushana mountain. Many including King Jayasena went to worship and pay homage and asked about the nature of dharma (Verses 220-221). The sage expounded as follows: those who have obtained the eye of right belief, through daan, puja, vratas, upavasa, etc. acquire merit and, taking restraint, obtain the pleasures of heaven and liberation. Those with false views through meritorious acts like daan attain heavenly pleasures; among false-view holders too, some through their peaceful nature and after obtaining the requisite conditions

naturally or through others, become fit for true dharma and soon become candidates for liberation; others are those with deep mithyatva-thorns who are attached to pleasures and full of violence and lies - they accumulate sins and fall into the bad well of samsara (Verses 221-226)."},

'Hearing the sages words, many people took dharma. The merchant Sagardatta asked about the remaining days of his lifespan; the sage said thirty days remained. Hearing this, the merchant went to his city and with great joy performed the Ashtaahnika worship ceremony, handed his position to his eldest son, and - after consulting all relatives - observed the proper death-fast (sannyasa) for twenty-two days and, leaving his body, attained the heavenly realm (Verses 227-228). One day Nagadatta was troubled by the rise of anantanubandhi-lobha (infinite-accompanied greed) and called Kuberdatta, asking whether their father had revealed all valuable hidden wealth to him. Kuberdatta, understanding that his elder was in the intoxication of intense greed, counseled him: "Why are you speaking what should not be spoken? Was there any wealth of fathers that you and I did not know about? To speak thus of one who properly observed sannyasa and attained heaven is to attribute a fault to him and is a great sin. It is not proper for you to say this, and not proper for me to hear." Thus Kuberdatta dispelled his elder's evil mind, divided all the wealth, built many Jain temples and shrines, performed various Jina-worships, and with great devotion regularly gave all four types of charity to all three grades of deserving recipients. Thus both brothers grew in mutual affection and time passed happily for them. Once Kuberdatta, with his wife Dhanamitra, gave alms to the sage Sagarsena with great devotion. After giving alms, both bowed and asked: "Will we have a son or not? If not, we will both take initiation." The sage replied: "You will have a son who is greatly meritorious and in his last body." Hearing this both were greatly satisfied and said: "O revered one! If that is so, that son will be your kshullaka (junior monk); as soon as he is born we will give him to you." After some months an excellent son was born and, thinking "let this son satisfy all the world with his qualities," they joyfully named him Preetikara (Verses 229-241)."},

'Five years after the sons birth, the same sage came again to

Dhanyapura city. Kuberdatta and Dhanamitra went and said: "O sage! Here is your kshullaka; take him." The sage also took that child (Verses 242-243). For ten years the sage educated the child in all scriptures. Being an approaching-liberation soul (asanna-bhavya), after the education he became ready to take restraint. But the Guru prevented him from taking initiation, saying: "This is not yet your time for initiation." Preetikara accepted his Gurus word, devotedly bowed, and went to his parents; there he began teaching many students. He went first in the guise of a student and, seeing everyone, became pleased. The king also, seeing him learned, honored him greatly. Then the prince reflected: "My clan and lineage are great - I am no ordinary person; therefore I will not marry until I have earned much wealth" (Verses 244-247). One day many city-dwellers set out for a sea-voyage. Preetikara too wished to join them. He took leave of all relatives with satisfaction and set sail (Verses 249-251). The meritorious young man reached the city of Bhutilaka, surrounded by a ring of mountains shaped like a bracelet (Verses 252). There people with drums, horns, and other instruments were coming out of the city. Seeing them, all the merchants on the ship were afraid to enter the city (Verse 253). Everyone said: "Who has the ability to go into this city, investigate, and come back?" Hearing this, Prince Preetikara pledged: "I can do this." They lowered him to shore with a rope of cinnamon bark (Verses 254-255). Looking around in amazement, the prince entered the city. Seeing a Jina temple first, he circumambulated and praised it (Verse 256). Then going further he saw many people lying dead on all sides, and seeing a girl going home from a lake he followed her to her courtyard. She saw the prince and placed a seat and asked: "O noble one, where have you come from?" (Verses 257-258). The prince sat on the throne and asked: "Tell me what has happened to this city." The girl began to explain: a cruel man from Alaka city had used a demonic vidya and devastated the city and its king. She was Vasundhara - the daughter of King Mahabhuta of this city. Her protective father had a magically consecrated sword; through carelessness he set the sword aside once, and the demon killed him and emptied the city. Now the demon would come for her (Verses 259-280)."},

'Hearing this astonishing story, the prince picked up the sword from

the bed, tested it, and thought: "The one holding this sword cannot be defeated even by Indra." He asked the girl if her father had ever fought with this sword; she said no, not even in a dream. He took the sword, and fearlessly - hiding his body - stood at the great city gate ready to kill the demon (Verses 281-284). The demon came and sent his vidya to seek and destroy any enemy. The vidya approached Preetikara and saw that he was a right-believer (samyag-drishti), far from all seven types of fear, in his last body, and very brave. Realizing she could not kill him and being afraid, the vidya began moving around him. The demon, seeing it was powerless, dismissed it and came himself to kill the prince. The prince faced him bravely, deflected his blow, and killed him. He too died at the swords blow (Verses 285-289). The prince went back to the girl, who came forward seeing that he had killed the enemy and said: "You have done great valor" (Verse 290). She seated him on a golden throne, anointed him with golden water from full vessels, put on a brilliant jeweled crown, dressed him in appropriate ornaments, had courtesans wave ceremonial whisks. Preetikara asked what was happening; the girl said: "I am the mistress of this city; I give you the entire kingdom with ceremony and will live as your beloved." Preetikara replied that he could not accept this without his parents' permission - he had taken such a vow earlier (Verses 291-296). The prince agreed to arrange it when the parents were found. The girl bound up much wealth and came with the prince to the shore by the long rope. The prince arrived and joyfully shook the rope (Verses 297-298). Nagadatta came out and - drawing the girl and all the wealth up to the ship - was greatly satisfied. When the time came to sail, Preetikara went back into the city to collect some ornaments the girl had forgotten. After he left, Nagadatta pulled up the rope and, thinking: "With this girl and wealth I have obtained so much - this will serve me until I die; I have accomplished my purpose; let the prince wander wherever he wishes," found his opportunity and sailed away with the other merchants (Verses 300-302). The girl, perceiving Nagadatta intention, took a vow of silence and resolved: "I will not speak to anyone except Preetikara" (Verse 303). Nagadatta told everyone that the girl was mute (Verse 304). On reaching his city, the merchant Kuberdatta asked Nagadatta where Preetikara was; Nagadatta said he did not know. On returning, Preetikara found no

ship and was distressed; he went back to the city. Finding a Jina-temple, he went in, worshipped and praised the Lord. He then composed a beautiful prayer to the Lord, and fell asleep in the consecration hall in slight distress (Verses 305-314)."},

'Two yakshas - Nanda and Mahananda - who had come to worship the temple, read the letter in Preetikara ear placed there by his Guru. It said the prince was virtuous and asked them to take him to Supratishtha city with much wealth. Thus the two devas understood their Gurus command and also learned their own previous-birth story through clairvoyance (Verses 314-318). In the previous birth they had been Shantava and Ramana - two sons of the physician Dhanadeva and his wife Jinadatta in the city of Varanasi. They had studied all sciences but due to excessive addiction to the science of thievery became sinful and intent on stealing others' wealth. Their parents and teachers could not stop their thieving, so they themselves renounced all possessions. These two then heard of the great monks on the mountain Shikhidhara near Dhanyapura, where even fierce creatures like lions caused no harm to anyone; they made their dwelling there. The great ascetic Sagarsena was seated there; they went to him, heard the dharma of Lord Jinendra, and renounced wine, meat, and other things (Verses 319-324). After some days the sage went to the city of Supratishtha; after he left, a lion killed them both. They died and became gods. Through avadhi-knowledge they realized that they had become gods through the power of the vow taken near their Guru. They went to the Guru, worshipped him, and asked: "What is your command for us?" The Guru said there would be a task in a few days; they should do it attentively. That was the very command in the letter (Verses 325-328). The two devas then took the prince along with much wealth, boarded a celestial vehicle, and quickly brought him to the mountain Dharanibhushana near Supratishtha city. What will the rise of merit not accomplish? Hearing of Preetikara arrival, the king, his relatives, household members, and city-dwellers came joyfully in great splendor to meet him. The two devas left the prince with them and went to their own abode (Verses 329-331). Entering the city, Preetikara gave fine gems as gift and visited the king; the king also honored him with appropriate rank and satisfaction (Verse 332)."},

'The next day Preetikara elder mother Priyamitra was going in a chariot with all the jeweled ornaments to adorn her daughter-in-law during the wedding ceremony. The mute girl Vasundhara, coming on the road to see her, looked at the ornaments and with a finger-gesture made all the people understand: "These are my ornaments." The girl blocked the chariot-bound Priyamitra and stood (Verses 333-334). Priyamitra told everyone: "This girl is mad." Then a physician tested her with mantras and clearly declared: "She is neither mad nor possessed" (Verse 337). Hearing this, Prince Preetikara secretly sent a note to Vasundhara instructing her to take all the information to the king; he too would be present there. Vasundhara confidently went to the king (Verses 338-339). The king summoned officials to investigate the ornaments. He seated Vasundhara hidden behind a screen and asked Preetikara: "Do you know anything about this?" The prince told what he knew and then said the rest was known to the deity (Verse 341-342). The king worshipped Vasundhara (hidden behind incense) with fragrant substances and said: "O deity! Tell all that you have seen" (Verse 343). Vasundhara then narrated all of Nagadatta wicked acts. The king, hearing this, was angered and was ready to punish Nagadatta. But the prince stopped the king and persuaded him it was not proper to do so. The king, impressed by the princes nobility, gave his daughter Prithvisundari, Vasundhara, and thirty-two other merchants' daughters in proper ceremony to the prince (Verses 344-347). Besides this, he gave the prince his previous position and all wealth, and also half the kingdom. This is as it should be - for those who have previously accumulated merit, prosperity comes on its own (Verse 348)."},

'Thus the pleased Preetikara-kumara experienced good pleasures according to his growing desires for many days. One day the sage Sagarsena observed sannyasa at the end of his life and attained heaven; on the same day two Charana-munis arrived. Both sages - named Rijumati and Vipulamati, ornaments of sages - came to the beautiful Manohara garden. The merchant Preetikara went and paid homage to them, praised them, and asked about the nature of dharma. Rijumati replied: "O noble one! Dharma is of two kinds: for householders and for monks. Of these, the householder's dharma is

eleven-fold - through the divisions of right belief, vows, etc. The monks' dharma - destroys karmas - is ten-fold through the categories of supreme forgiveness (uttamakshamaa) etc." Having heard the nature of dharma, Preetikara asked about his previous births. The sages replied: "O noble one, hear: once in the forest outside this city, the sage Sagarsena was performing sun-exposure (atapayoga). Many people including the king went to pay homage; worshipping with various offerings, when they returned to the city with the sound of drums, horns, etc., a jackal thought: "Today someone died in the city - they have brought the body and left it outside; I shall go there and eat it." He went near the sage. The sage, seeing him, thought: "This is an approaching-liberation being (bhavya) who will take a vow and quickly reach liberation." So the sage spoke to the jackal (Verses 355-358): "Due to the fruit of past-life sins you have become a jackal; but O foolish one! Even obtaining the company of sages you want to commit evil? Abandon these evil deeds that lead to terrible sin, take vows, adopt auspicious attitudes" (Verses 359-360). Hearing these words the jackal thought: "This sage has read my mind" and was greatly pleased. The sage, knowing the jackals intention, said further: "You are greedy for meat so you cannot observe other vows; take the vow of abstaining from night-eating - this is the best among vows and is provisions for the next world." The jackal, hearing the sages dharmic words, devotedly circumambulated and bowed, rejoiced greatly, took the night-eating-abstention vow, and also renounced wine, meat, and similar things (Verses 361-364). From that time on he ate pure food like rice; performing difficult austerities, many days passed (Verse 365). One day he ate dry food and was troubled by thirst. At the time of the sun's setting, wishing to drink water, he went down into a well by the staircase-path. Finding no light there, thinking the sun had set, he came out. Seeing the sun's light outside he went back in to drink water. He did this two or three times; by then the sun had set. The jackal, firm in his vow, endured the affliction of thirst and with pure dispositions gave up his body (Verses 366-369). From there he came to be born as this Preetikara-kumara in the household of Kuberdatta's wife Dhanamitra and thus obtained this prosperity (Verse 370)."},

Hearing the sages\ words, vairagya arose in Preetikara. He bowed

to the sages and, praising the greatness of vows, returned home. He reflected: just as a poor man suffers many kinds of distress in a famine year, so too does a soul without vows wander through samsara and suffer endless griefs (Verse 372). A person who has taken vows becomes trustworthy to all; one without vows is always an object of suspicion. A person with vows is like a fruit-bearing tree; one without vows is like a barren tree (Verse 373). The soul with vows obtains desired fruits in the next life; in this world no friend is like vows and no enemy like vice (Verse 374). The words of a person with vows are accepted by all; those without vows - no one follows their words; even great gods cannot dishonor those who have vows (Verse 375). Even a young person who has taken vows receives the homage of elders; one is considered aged only through vows; those without vows are not counted even as a blade of grass (Verse 376). In this world through pravrutti (engagement) sins are accumulated; through nivrutti (withdrawal/renunciation) sins are destroyed; and nivrutti itself is called the vow (vrata); therefore noble persons embrace vows (Verse 377). Through vows one obtains prosperity, and without vows prosperity never comes; therefore one who desires prosperity should take vows without any desire (akanksha) (Verse 378). For this soul, even a little vow is a cause for heaven and liberation; for those who want to see this - let them look at the clear example of Preetikara (Verse 379).

Those who have previously observed vows well - they experience desired fruits in this very world. This is as it should be - without a cause, does anything ever happen anywhere? (Verse 380). Those who accept dharma as the cause of happiness and sin as the cause of suffering - they accept this correctly; those who believe differently should see this clearly elsewhere (Verse 381). Those who point to some other cause for happiness and suffering apart from dharma and sin are either fools, or addicted to vices, or devoid of refinement, or atheists (Verse 382). The wise man who sees the beneficial and harmful of this very birth - people look up to him with the highest regard; then how can those who see the benefit and harm of future births not be the most excellent wise men? (Verse 383).

Accordingly, recognizing the virtues of vows with pure wisdom and

being industrious, those who take the vows taught by Lord Jinendra work toward heaven and liberation (Verse 384). Then the prince Preetikara - with dispassionate mind - gave his son Priyankara the coronation along with all wealth, and coming to Rajagriha city with many servants and relatives, took restraint near Lord Viranatha (Verses 385-386). He contemplated the path of liberation consisting of right belief, knowledge, and conduct - both the practical (vyavahara) and transcendental (nishchaya) aspects. By the power of this contemplation he will destroy the destructive karmas, attain the four infinite attributes, destroy the non-destructive karmas, and attain the supreme state of Paramatman (Verses 387-388). Hearing the Ganadhara's dharma-story, King Shrenika bowed to him and came home considering himself fulfilled (Verse 389)."